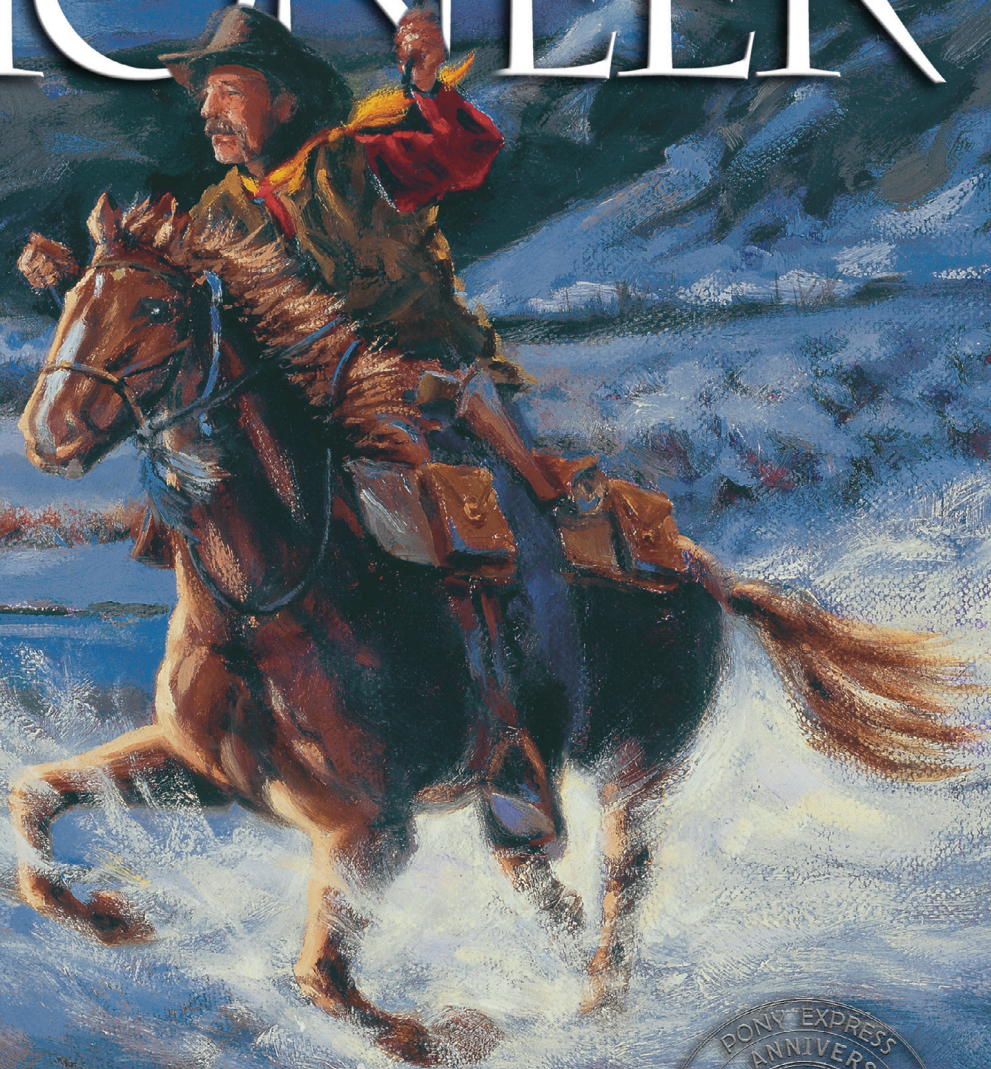


2010 • VOL. 57, NO. 2

PIONEER



PONY EXPRESS
150th ANNIVERSARY ☆ 1860 — 2010

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

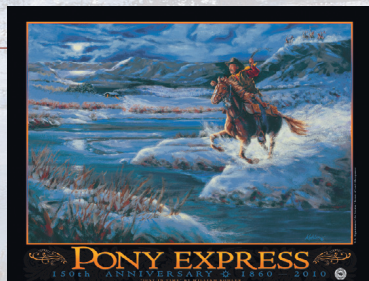
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PIONEER

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© *by William Kohler.*
150th Anniversary
commemorative poster.



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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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RESIDENT'S MESSAGE

by Dil Strasser

The Pony Express is celebrating its 150th Anniversary this year. This issue of the *Pioneer* magazine helps us re-discover this fascinating chapter in the history of the West. Thousands of men, women and children crossed this great country on foot, by handcart, horse and covered wagon. The Pioneers came for many reasons—adventure, land, new settlement, gold, and of course, religious freedom. They all had challenges and hardships as well as amazing experiences. The Pony Express was in existence for only 18 months, but it served as a vital communication link for these pioneers. Please enjoy these stories about a special part of Western American History.

The Sons of Utah Pioneers theme for this year is “How Much Do We Love Our Pioneer Ancestors?” Because we love our pioneer ancestors, we advocate “Remembering.” Our pioneer ancestors kept journals so they would be remembered. These journals are full of their stories of joy, sorrow, love, faith, trials and sacrifice—how some made it to

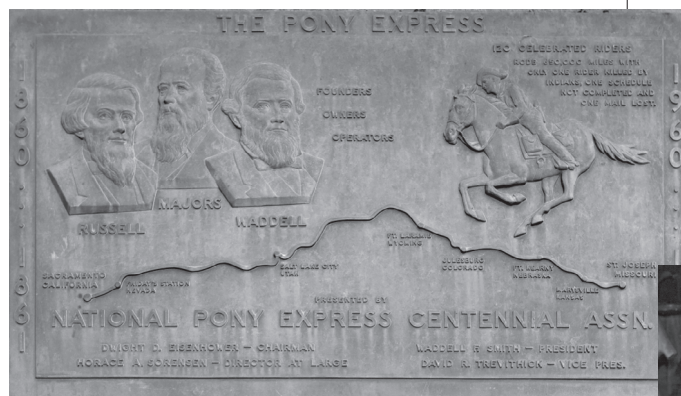
their “Heavenly” home and the rest on to their destinations in the West.

Now it is our turn and our responsibility to discover our ancestors. We need to become pioneer detectives, to get to work and to learn the 4 W’s: Who, When, Where and Why. Who they were, When they came West, Where they came from, and Why they sacrificed everything for their posterity.

Discovering and learning about your ancestors can be fun and exciting! Just imagine—you could discover royalty, pirates, land barons, outlaws, rich, or poor—fascinating people that are part of your family!

After discovering them we can honor them, their stories and their lives, by memorializing them in the Sons of Utah Pioneers Research Library and on the SUP Memorialization plaques. This is done by simply filling out a memorialization form and submitting a short biography. We would like every member or the Sons of Utah Pioneers to discover and honor a pioneer ancestor who came West from 1847 until Utah became a state.

I challenge each of you who reads this great *Pioneer* magazine to cultivate the desire to discover all 4 W’s about each of your ancestors! It is important for us to *remember* each and every one of them. ▣ —Dil Strasser



SUP Pony Express Centennial marker located in Pioneer Village at Lagoon. Dil pictured at the Pony Express station replica also in Pioneer Village.



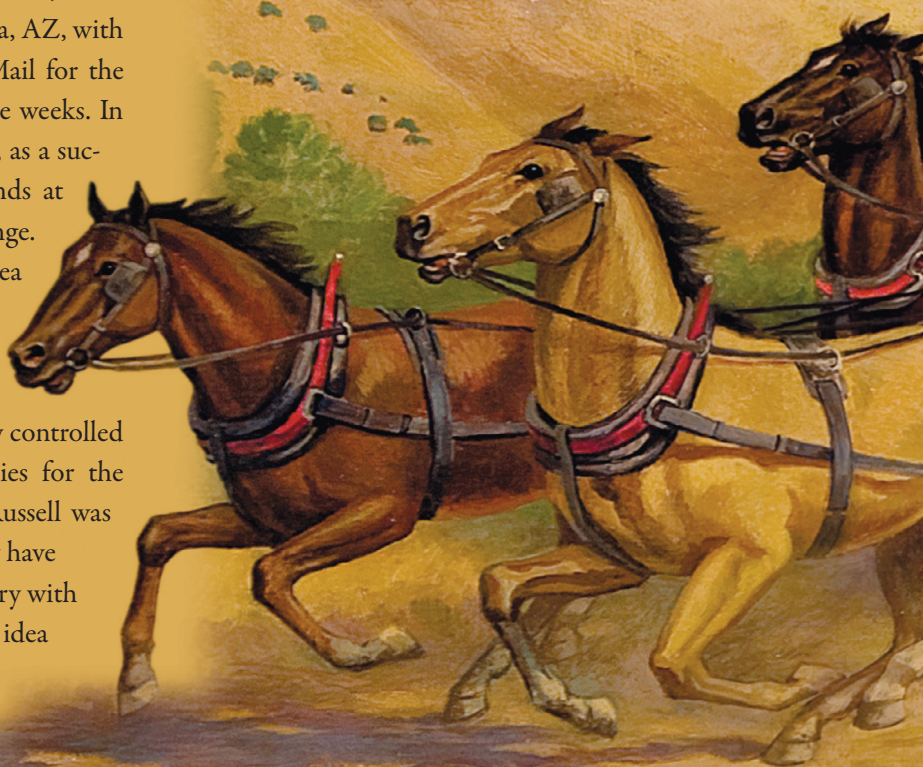
Celebrating the **DAYS OF THE PONY EXPRESS**

by Patrick Hearty,

NATIONAL PONY EXPRESS ASSOCIATION (NPEA), UTAH

By 1860, approximately half a million people lived west of the Rocky Mountains. America was still a young country, with plenty of room for big ideas and bold enterprise. In the East, a well-organized postal system kept information flowing, but out West, the lines of communication were often stretched pretty thin. The U.S. mail traveled on the Butterfield Stage Line, following a route which made a huge arc from St. Louis, MO, south through Ft. Smith, AR; El Paso TX, and Yuma, AZ, with a branch that ran north to San Francisco. Mail for the California goldfields could take three or more weeks. In Utah, things were no more speedy or reliable, as a succession of express companies tried their hands at providing mail service. Something had to change.

It is not known for certain just how the idea for the mail service we call the Pony Express developed, but it involved William H. Russell, partner in the giant freighting firm of Russell, Majors and Waddell. The company controlled a mammoth freight network hauling supplies for the United States Army throughout the West. Russell was the visionary and the entrepreneur, and it may have been during a stagecoach trip across the country with California Senator William M. Gwin that the idea originated. Russell had his eye on a lucrative mail contract, and Gwin had political aspirations. Although Russell's business partners, Alexander Majors and William B. Waddell, had serious reservations about the new enterprise, Russell apparently had made a commitment to Gwin. Russell organized the Central Overland California and Pikes Peak Express Company



"Mail for the California gold fields could take three or more weeks. In Utah, things were no more speedy or reliable, as a succession of express companies tried their hands at providing mail service. Something had to change."



with the intention of proving the viability of the Central Route across the American West. The Central Route as chosen for the Pony Express followed the emigrant trails from the Missouri River to Salt Lake City, then on across present-day Nevada on trails laid out by Mormon pioneer Major Howard Egan and army surveyor Captain James H. Simpson. This route was almost 1000 miles shorter than Butterfield's, which was known as the Ox-bow Route because of its shape on a map.

Russell and his partners believed that riders on fleet horses could relay letter mail from "the States" to California in only 10 days, maybe a little longer in winter. He was certain that the Post Office Department would applaud the improved service and reward it with a healthy mail contact. In a matter of just three or four months in early 1860, the mail delivery system we know as the Pony Express was organized and put into motion.

Across present-day Kansas and Nebraska stations were located in towns and road ranches. Military outposts such as Fort Kearney, Fort Laramie, and Fort Bridger were stops along the way. But over much of the route, and especially across the Great Basin, stations for change of horses were quickly established. A few stations built by pioneer mailcarrier George Chorpensing were also included. Horses were purchased in Missouri, in Salt Lake City, and in California and distributed along the line. The horses were chosen for soundness and speed, as the plan was to outrun bandits and fractious Indians, rather than fight them. For riders, the Pony Express hired small-framed young men, tough men well acquainted with horses and the ways of the West. The offer of adventure and generous pay (about \$25 to \$50 a month) undoubtedly attracted the best. Men were hired to staff the stations. Saddles, bridles and other necessary equipment, provisions and supplies for the men and the livestock were obtained.

On April 3, 1860, in San Francisco, James Randall left the Alta Telegraph Company office at 4:00 p.m. for the short ride through enthusiastic crowds to the waterfront, where a steamer carried the mail to Sacramento, the actual western terminus for the Pony Express. At 2:00 o'clock the next morning, the *mochila* left Sacramento on horseback for the East. William Hamilton rode out in a pouring rainstorm, with no one to see him off except the

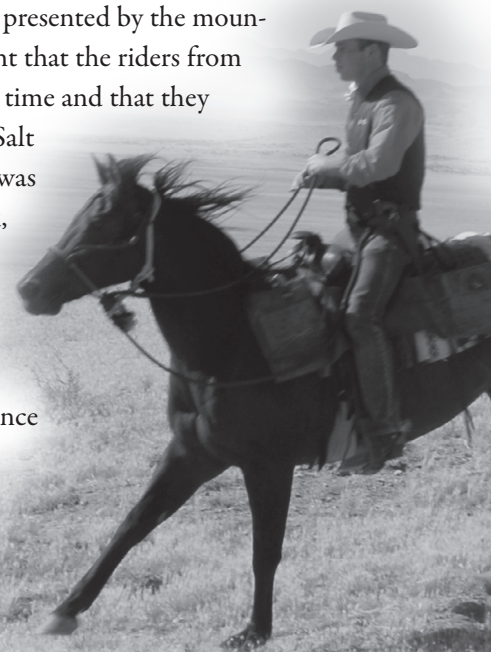
station agent. The snows were heavy in the Sierras that winter, and the mountains nearly impassable when Warren Upson left Sportsman's Hall to make the attempt. Sometimes riding, sometimes leading his horse, Upson made it through passes closed to the stagecoach and delivered his cargo in Carson City, Nevada, for the trip east across the desert.

Knowing the difficulty presented by the mountains in winter, most thought that the riders from the East would make better time and that they would be the first to reach Salt Lake City. Hence, no rider was stationed at Meadow Creek, for the final leg into Salt Lake. Major Howard Egan, division superintendent in western Utah Territory, had more confidence in his boys. He waited himself at the station in Rush Valley, and he himself carried the first Pony Express mail into Salt Lake City, arriving at 7:45

p.m. on April 7. It was quickly dispatched for the East, and at about 5:00 p.m. on April 13, 1860, the first Pony Express mail from California was welcomed by cheering crowds in St. Joseph, MO, its final stop.

Just 10 days before, St. Joseph had put on a major celebration for the departure of the westbound Pony. A late mail train delayed the anticipated 5:00 p.m. start. But about two hours later, following speeches by St. Joe Mayor M. Jeff Thompson and by Alexander Majors and music of a brass band, the boom of a cannon at Patee House signaled the departure of rider Johnny Frye. After crossing the Missouri, the Pony began its westward relay sprint. Salt Lake City was reached at 6:25 p.m. on April 9, and Richard Erastus Egan, son of Major Howard Egan, was ready to make up time on his westbound run.

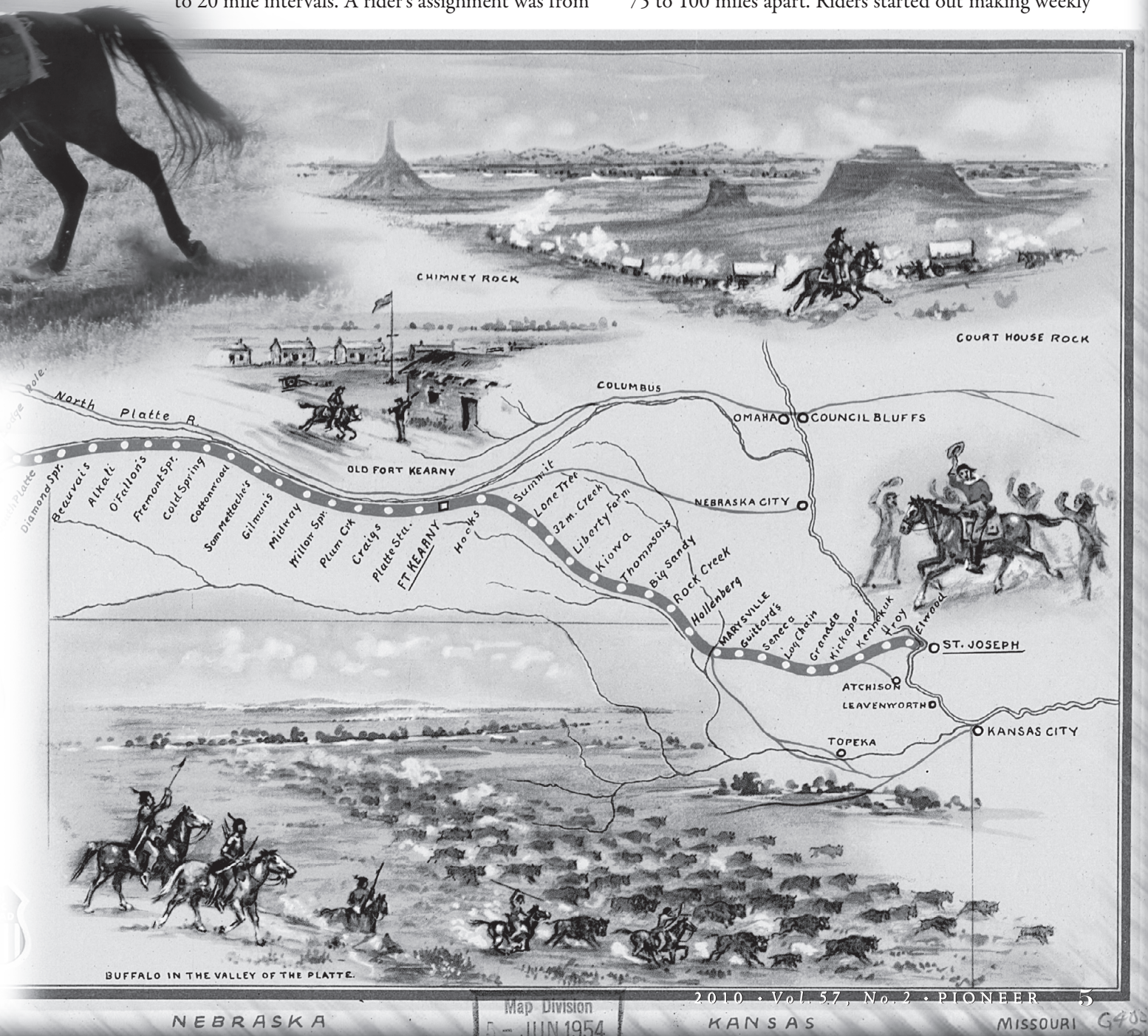
When Billy Hamilton rode back into Sacramento from the East on April 13, he was met with pandemonium—wildly cheering crowds, a mounted escort of up to 100 horsemen, ringing of anvils, and 40 rounds fired from a cannon. California had never been so close to the rest of the United States. In San Francisco, the arrival of



the mail by steamer drew a similar response, with ecstatic throngs, bonfires, clanging bells, and fiery rockets. William H. Russell's vision was now reality, and for the next year and a half, the Pony Express would provide unmatched speed of communication between California, the Mountain West, and rest of the United States.

Mail delivery on horseback was certainly nothing unique. Even in our nation, young at that time, horses were used extensively to carry messages for private citizens, businesses, and the military. But no regular effort on the scale of the Pony Express had been undertaken. The riders traveled day and night, changing horses at 10 to 20 mile intervals. A rider's assignment was from

one home station to another, changing mounts at relay or swing stations in between. Home stations were larger establishments, often in towns or at bigger ranches, where the riders lived between runs. Swing stations were usually smaller, often staffed by only one or two station men whose job it was to have a fresh horse ready when the mail arrived. A rider would travel from one home station to another, turn over the *mochila* (a leather square with holes cut for the saddle horn and cantle, which fit over the saddle) to his relief rider, then wait for the arrival of the mail in the opposite direction, which he transported back to his starting place. Home stations were typically 75 to 100 miles apart. Riders started out making weekly



runs. Toward the end of the Pony Express's existence, the mail ran twice weekly.

The Pony Express carried mostly letter mail. Newspapers, parcels, magazines, etc., were carried by stagecoach or by boat. The Pony Express saddle was designed to be as light as possible. As the *mochila* formed the seat of the saddle, it could not be dropped or shaken loose while traveling over rough country. It could be stripped from one horse and placed on another in a matter of seconds. Letters were placed in *cantinas* or pockets sewn at each corner of the square. The *cantinas* were

wrapped in oiled silk for protection from moisture. The *cantinas* were locked with a flap at the top. Some accounts say that three *cantinas* remained locked for the duration of the journey, while the left front pocket, the "way pocket," could be opened at stations along the way to add or remove letters.

The cost of sending a letter by Pony Express in 1860 was \$5 per half ounce. At that rate, there was probably no "junk mail!" Before the Pony mail service was terminated, the price was reduced to \$1.

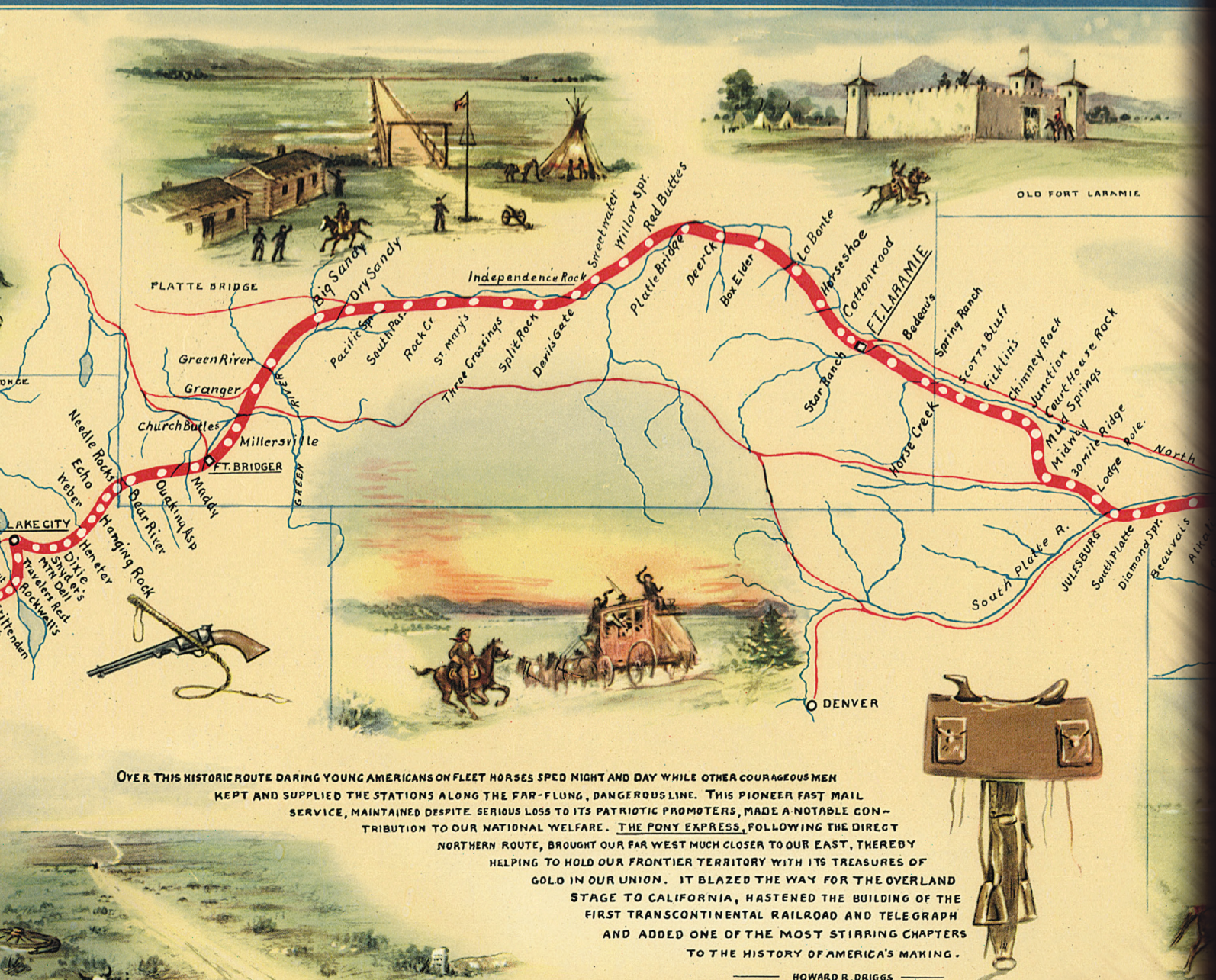
The uniform of the riders, if such there was, consisted



of a red shirt, blue jeans, and high-top boots. It seems logical, however, that, especially in the more remote parts of the West, they wore buckskins, homespun, or whatever was at hand and appropriate for the season and weather. Fancier attire may have been reserved for the towns and situations where the young riders might have liked to show off a little. At the outset of the mail service, riders were apparently outfitted with a pair of revolvers, a light rifle, and a horn to announce their arrival at the stations. It soon became apparent that this heavy armament was cumbersome and unnecessary and that the station keepers

were well aware of their coming without the blowing of a horn. After discarding the extra trappings, they rode armed with a single revolver, most often an 1851 model .36 caliber navy Colt. Some historians have written that they also carried an extra loaded cylinder for the pistol, but changing cylinders on the back of a galloping horse would have been quite a trick.

Alexander Majors, one of the founders, was a deeply religious man. He required each of his employees, Pony Express riders included, to take an oath not to drink intoxicating liquor, swear, abuse their livestock, or fight

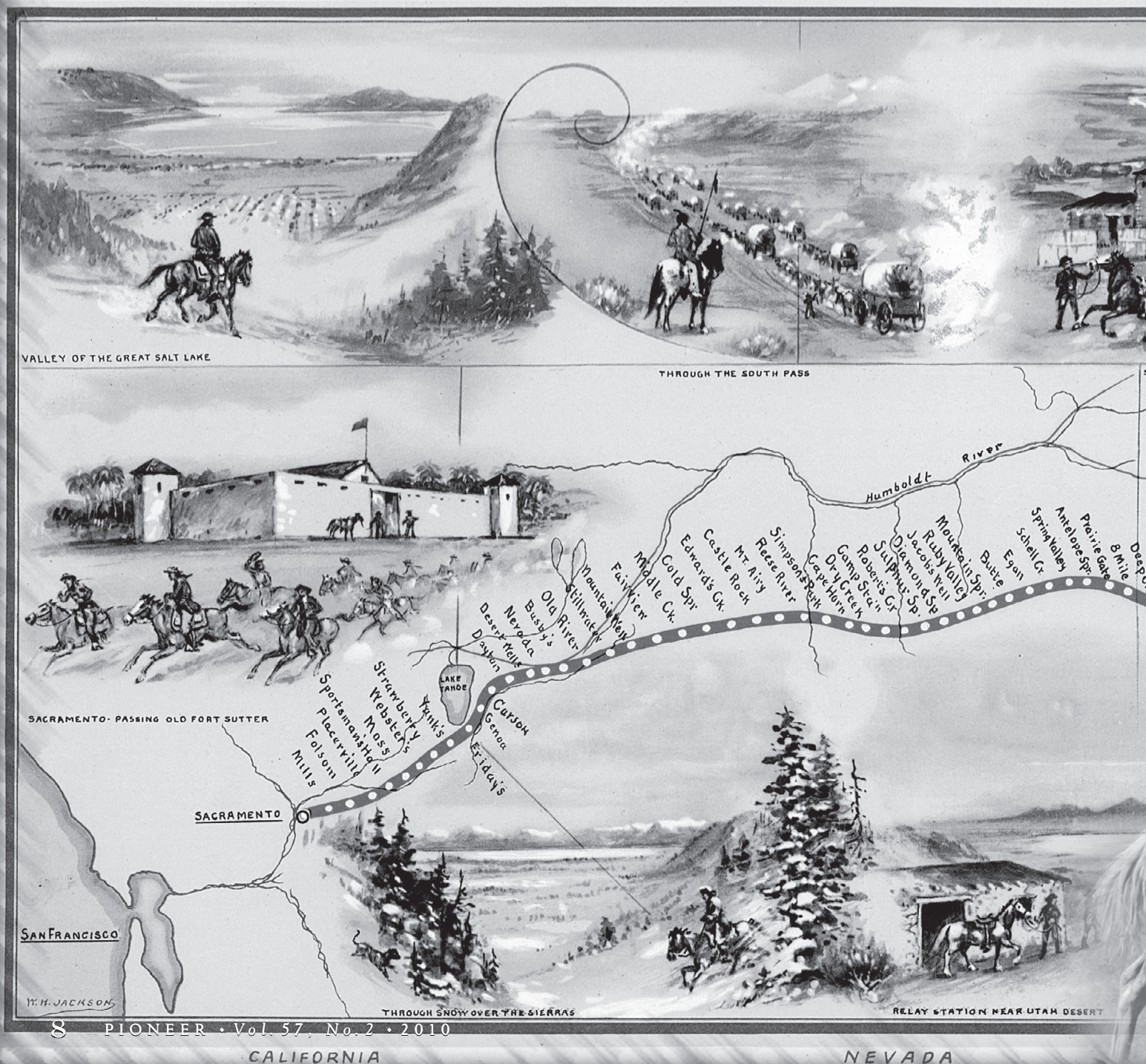


with other employees of the firm. Violators of the oath were threatened with termination. Majors also issued each of his employees a small Bible and instructed them to read it.

The Pony Express, for all its modern-day fame and the legend it has engendered, lasted only about 18 months. October of 1861 saw the completion of the transcontinental telegraph, which could relay messages across the country in a matter of minutes. The telegraph wires were joined in Salt Lake City, the transcontinental

telegraph following largely the same road traveled by the ponies. The Pony Express faded into obsolence. The thunder of hoofbeats bowed to the lightning of the telegraph. Less than 8 years after that, the joining of the rails at Promontory Summit opened an era of unprecedented opportunity for travel and commerce across the American continent.

The Pony Express was a financial failure. The Express was not heavily utilized by eastern interests, and the cost of equipping the line and keeping it open was



enormous. Southern sympathizers in Congress protected John Butterfield's interests, and the big and eagerly anticipated mail contract never materialized. These factors, coupled with losses incurred by the umbrella company, Russell, Majors and Waddell, during the Utah War, drove that firm into bankruptcy. By summer of 1861, the company had broken up, with the mail service in other hands, but the ponies ran as long as the need existed.

Overlooking the financial aspect, the Pony accomplished all that its backers had hoped, and more. The argument by many in the East and the South that the direct route across the American continent, the Central Route, was not practical for year round travel was put to rest.

The Civil War was a period of greatest national turmoil. The Pony Express provided a vital link between California and the rest of the States in the months leading up to the war and through the early months of the conflict. Some historians have credited the Pony Express with helping to preserve California's loyalty to the Union. Surely all citizens of the West awaited with baited breath the latest news of events which would determine the future of the nation.

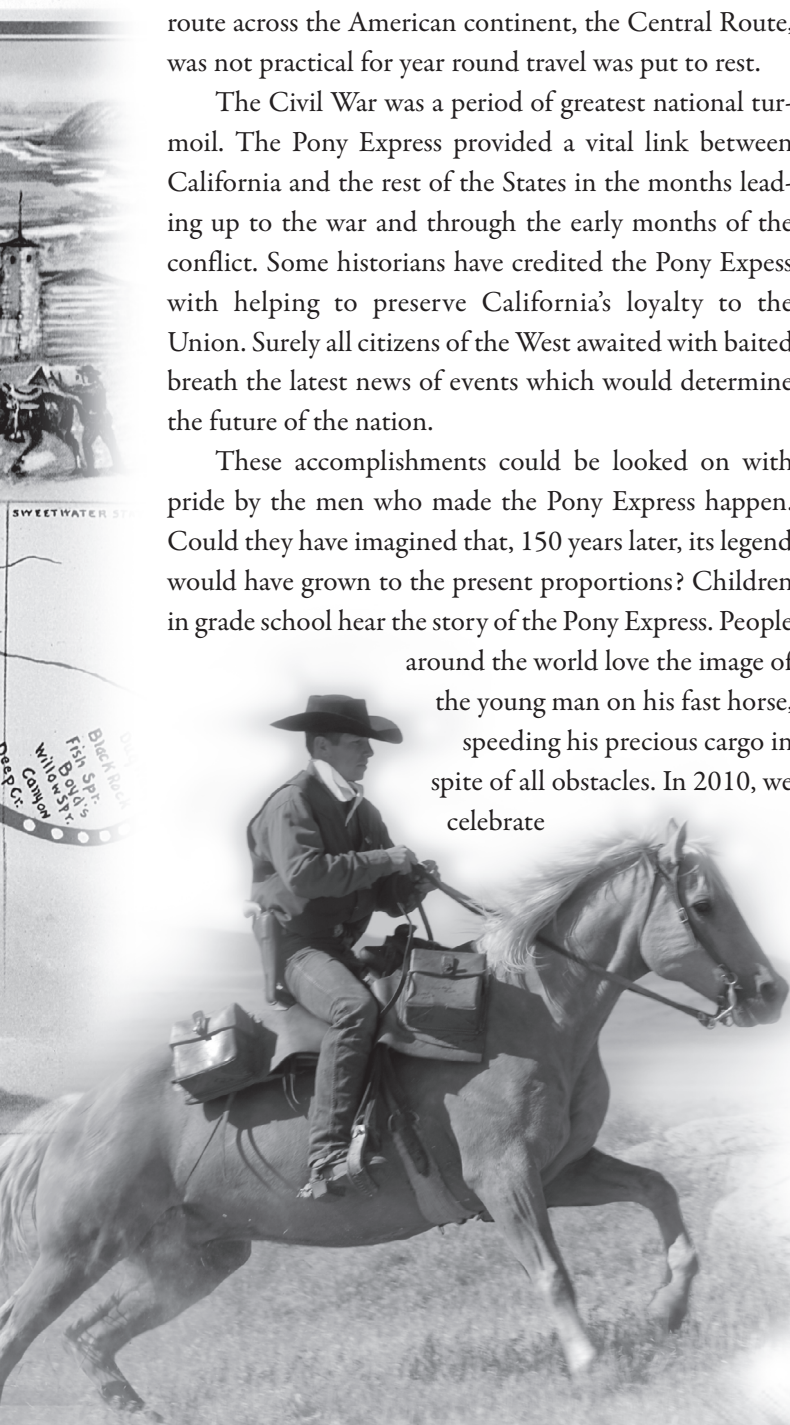
These accomplishments could be looked on with pride by the men who made the Pony Express happen. Could they have imagined that, 150 years later, its legend would have grown to the present proportions? Children in grade school hear the story of the Pony Express. People

around the world love the image of the young man on his fast horse, speeding his precious cargo in spite of all obstacles. In 2010, we celebrate

the sesquicentennial anniversary of what seems to us one of the most thrilling and romantic episodes in the opening of the American West. "Return with us now to those thrilling days of yesteryear. . ."

Utah and her people played a key role in the success of the Pony Express. Salt Lake City was the largest population center in almost 2000 miles of wilderness and was important in every aspect of the Pony Express operation. Utah Pony riders were prominent among the mail carriers across the Intermountain West. Thomas Owen King's portrait hangs in the Daughters of Utah Pioneers Museum in Salt Lake City. Elijah Nicholas Wilson has a town in Wyoming named for him, and Jack Keetley has one in Utah. Keetley and the Gilson brothers, Sam and James, made their fortunes in mining after their Pony Express days. Brothers John and William Frederick Fisher became leaders in the LDS Church. James Bromley, whose home was at Echo, was division superintendent for a section of the line east of Salt Lake City. Major Howard Egan was the man in charge from Salt Lake City west to Roberts Creek, now central Nevada. Bolivar Roberts had responsibility on the western end. Although Roberts lived in California, he also had strong Utah ties. Many other examples could be listed.

The trail crossed Utah Territory all the way from western Wyoming to the Sierras. It followed the Mormon Pioneer Trail, entering present-day Utah at the Needles on Yellow Creek. Down Echo Canyon, stops included Castle Rock and Halfway near the railroad siding at Emory. A fair little town existed at Echo, where the Express station was run by James Bromley, one of the division superintendents on the line. After crossing Hogback Summit, the rider made stops at Dixie Hollow and at Bauchmann's Station on East Canyon Creek, a location now on the Clayton-McFarlane Ranch. On the south side of Big Mountain, now near the head of Little Dell Reservoir, Ephraim Hanks had an establishment for travelers which served the Pony Express also. Crossing Little Mountains and entering the Salt Lake Valley via Emigration Canyon, the rider got a well-earned rest at the Salt Lake House, a hotel and home station at 143 South Main. From downtown Salt Lake City, the mail traveled south along the route of State Street to the area of the Utah State Prison. Porter Rockwell's Hot Springs



Brewery and Hotel provided a change of horses. The riders crossed the Jordan River at Indian Ford, just south of the Narrows, then headed southwest toward Camp Floyd by way of Joe Dorton's Dugout. Although hospitality was not lacking at the Carson Inn, now Stagecoach Inn at Camp Floyd State Park, the riders stopped only to change horses and drop off mail for the soldiers at the army post. They rode from there mostly westward to the next home station at Rush Valley or Meadow Creek. Henry Jacob "Doc" Faust was the popular host there. Crossing Lookout Pass, with a stop at the swing station, they began the crossing of the desert, pausing briefly at Simpson Springs, Riverbed, and Dugway Station, which traveler Horace Greeley described as "about the forlornest spot I ever saw." After a steep climb over the Dugway Mountains, the rider made for Blackrock Station and then went on to Fish Springs, which is now a National Wildlife Refuge. Fish Springs may have served as a home station at least for a part of the Pony's run. Around the point of the Fish Springs Mountains, past Wilson Hot Springs, they found Boyd's Station run by station keeper George Washington Boyd, who must have loved his solitude. The ruins of the old stone station can be seen there today.

After a hundred or so miles of desert travel, the lovely old cottonwoods, willow trees, and green fields of Callao must have provided a welcome rest for the eyes. Willow Springs Station was located

here, with Peter Neece as station keeper.

The old station building still stands on Willow Springs Ranch. Climbing out of Snake Valley over the northern

end of the Deep Creek Mountains, the rider paused at one of the

Canyon Stations.

The first incarnation of Canyon Station, built in the mouth of Blood Canyon, proved

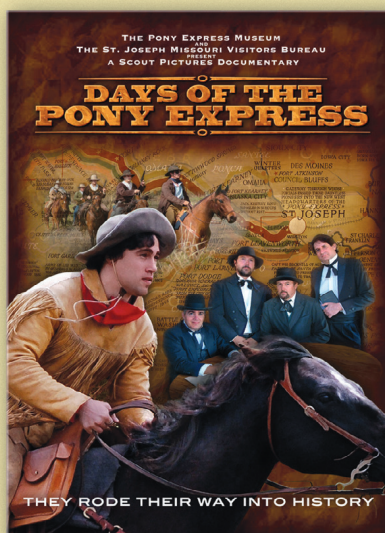
too vulnerable to Indian attack and was soon moved west onto Clifton Flat at the

head of Overland Canyon. This station, now called Burnt Station, was also attacked and destroyed in 1863, post-Pony Express, by Indians looking to avenge an attack on an Indian village by Col. Patrick Connor's troops from Fort Douglas. A third Canyon Station was then built to the east at the mouth of Overland Canyon, in the foothills overlooking Snake Valley. This site, now popularly called Round Station, did not serve the Pony Express but deserves mention because of the ruins of a round fortification which can be found there.

After a fairly level ride across Clifton Flat, the rider traversed Pony Express Canyon and entered Deep Creek Valley, the location of the present-day village of Ibapah. Deep Creek was the home of Howard Egan, whose extensive resume includes frontier scout, bodyguard to Brigham Young, and division superintendent on the Pony Express line. Egan had a comfortable ranch at Deep Creek, which provided supplies for smaller and more remote stations. Major Egan and his sons, Richard Erastus and Howard Ransom, all took their turn carrying the mail for the Pony Express. Harrison Sevier took care of the express station duties.

"The Pony Express." Just to say the words out loud gives you a little tingle. The pony, the horse, is historically an icon of speed and power, and an object of fascination for most of us, although fascination tinged with intimidation for some.

The word "express" carries a connotation of speed and,



To order a documentary by Jim Conlon on the history of the Pony Express, visit the Pony Express National Museum Gift Shop at <http://ponyexpress.myshopify.com/products/days-of-the-pony-express>

DVD cover design by Brad Boe, Rosendale, Missouri.

perhaps, of urgency. The image of a young and fearless rider on a good horse, racing across plain and mountain in defiance of weather, hostile Indians, and difficult terrain, conquering time and distance to help bind together a fragile nation has captured and held the imagination of all lovers of our western history. We can't help but revere the ideals of youth, courage, and indomitable spirit that this image suggests. The story of the Pony Express is so compelling because it was the last medium of communication based upon flesh and blood, and hence the last to which we can personally relate. From the time of the telegraph up until this day, an increasingly rapid cascade of technological advances has ensued. For these reasons and surely many more, we continue to love the Pony Express.

In the year 2010 we celebrate the 150th anniversary of the beginning of that historic endeavor. It is easy to believe that in 50 and 100 more years, the enduring love of the romance and excitement of our western history will inspire people to pause and look back and to honor the riders, the station keepers, the horses, and all who lent a hand to the success of the historic Pony Express. ▣

For information on the Pony Express 150th Anniversary Events, contact Pat Hearty, 801-280-1150, or email at Hearty.Patrick@dol.gov.

Pony Express reenactment photos by German film crew photographers Timo Seidel and Brian McLatchy, courtesy the author. Pony Express map (pp. 5-8), courtesy Library of Congress.

Simpson Springs in Tooele County, Utah was named after explorer Captain James H. Simpson, a Camp Floyd topographical engineer. In 1858, while laying out an overland mail route between Salt Lake City and California, Simpson stopped here due to its excellent water source. Later used by the Pony Express and the Overland Stage, Simpson Springs was one of the most prominent stations in the West Desert.



Horses were Heroes too!

After a few months of comparative peace, there developed Indian troubles along the Pony Express Trail, especially in Utah and Nevada. At Fish Springs, Utah, the eastbound rider received a new, excellent horse. The attendant warned, "There's a band of Goshutes hopping mad about something. Keep a good lookout!"

A few miles farther the road skirted the "Big Mud," treacherous remnant of Lake Bonneville. The road crowded near some rock-lined foothills, ideal for an ambush. Watching the bluffs above the road, the rider came on at a brisk gallop. Suddenly arrows and rifle balls came whistling from the rocks. But the now racing horse and rider made a difficult target. The Indians jumped onto their horses, raced down the mountain and tried to overtake the horse and rider.

For a few minutes the race was a dead heat. Then the better-bred, better-fed horse began to pull away. After a mile or so the Indians turned back toward the hills. The Express rider, feeling safe, stopped to rest his horse. He checked carefully, but could see no wounds. Gratefully he stroked the pony's shoulders and bent to see that its feet were not injured. In doing so, he rubbed the horse's front leg just back of the knee.

At once the horse lay down. The rider was alarmed, thinking he had overlooked a serious wound. The Indians, looking back, saw the horse down and the rider bending over it. They supposed the horse was dead. Here was their chance, after all! The band whirled and came as fast as their horses could run. The rider dropped down behind his "dying" horse and prepared to stand off the Indians as long as he could. But the horse, hearing the yelling Indians, suddenly jumped to its feet. The rider swung into the saddle, and the two were away like the wind.

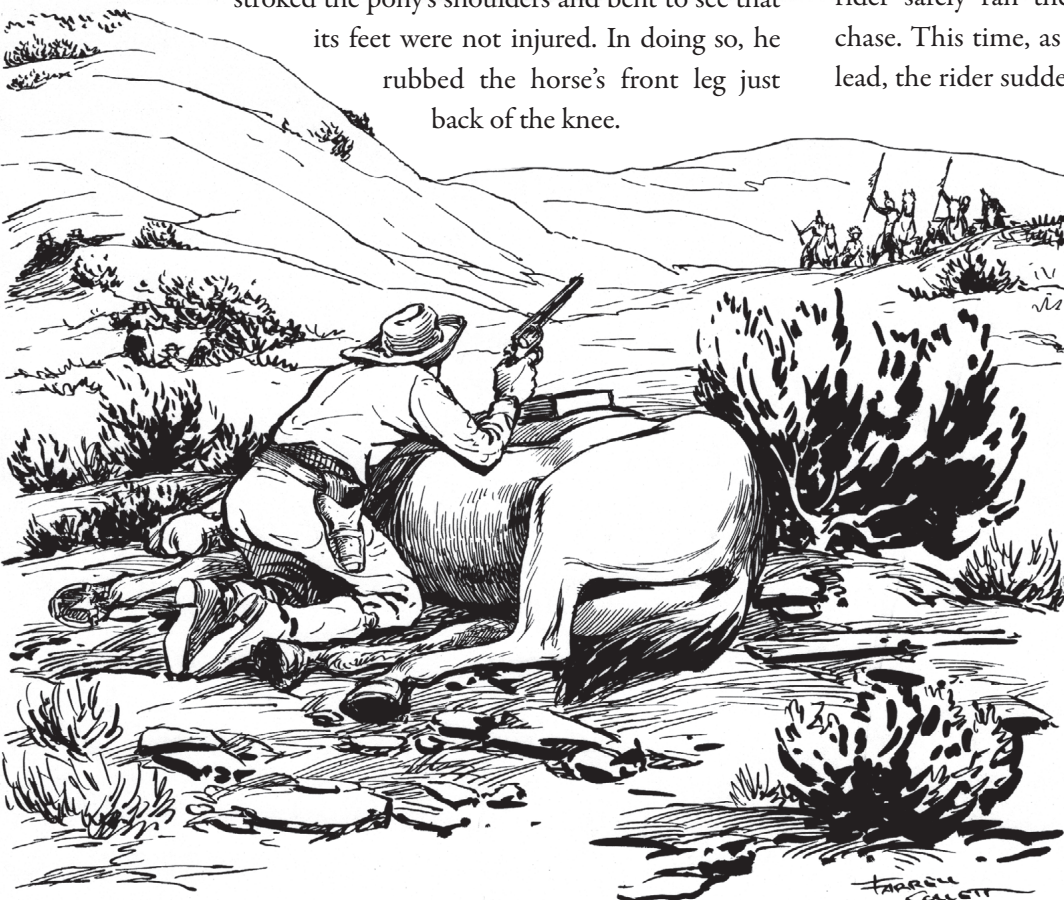
At Simpson Springs that night the rider told of his experience. A relief rider knew the horse and said it was trained to lie down whenever its leg was stroked just back of the knee. A group of soldiers from Camp Floyd had stopped for the night at Simpson. They saw in the horse's trick a chance to lead the Indians into a trap. Therefore, they planned an ambush of their own.

Next morning the rider and his horse came again toward the narrow gap, this time at racetrack speed. Arrows and gun shots came whizzing by, but the racing horse and rider safely ran the guantlet. Again the Indians gave chase. This time, as horse and rider pulled well into the lead, the rider suddenly stopped, jumped off and stroked

the horse's leg. At once the horse dropped down in the trail. The Indians were coming fast, determined to make up for the defeat of yesterday. The rider took a desperate chance. There was no assurance that the soldiers had reached their ambush. But just as the Indians were getting within shooting range, the soldiers suddenly opened fire. It was a quick fight, the soldiers winning a decisive victory.

Thus the great horse-and-rider teams met the hazards of the long Trail. ▀

*Story from George R. Gygi,
1960 Dixon Paper sample.*



UPCOMING EVENTS

Brother Brigham's Ball

July 23rd, 7 pm
This is the Place Heritage State Park

July 24th Sunrise Service

7 am, SL Tabernacle

July 24th Days of '47 Parade

9 am
Handcarts available for chapters
to pull in the parade

SUP Days at This is the Place Heritage State Park

Aug. 18th, 9 am – 5 pm

SUP Symposium & Banquet

Sept. 18, 1:30 pm – 7:40 pm
Speakers include: Dr. Wilfred Griggs,
Dr. Ray Huntington, Elder
V. Dallas Merrell, and keynote
speaker, Elder M. Russell Ballard.
Music from Michael Ballam.
Early registration, \$20;
after Aug. 1st, \$25.

National Convention

Oct. 21–23, St George, UT
See inside back cover this issue.
For more information
call: 801-484-4441

2010 "PONY EXPRESS" MEDALLIONS!

Visit
www.sonsofuthapioneers.org
to order through our online store
or contact the National office.



NEW MEMBERSHIP

January

Alvin S. Anderson
Floyd Astin
W. Scott Blackmer
William A. Davis
Hayven W. Dunn
Gary Gottfredson
Aaron L. Hatch
Myles R. Jones
John Lowe
Allen L. Peterson
Kevin L. Porter
Robert R. Robison
John R. Ruppel
Curt Shelton
Fred Smith
Bruce A. Weatherston
Steven N. Winters

February

Robin B. Davis
Darold Francis
Carl Grant Ingersoll
Tom Lamb
Ned L. Mangelson
Evan LeDell Olsen
H. Dean Pace
James C. Robinson
Rulon Swensen

March

Dale W. Adams
David E. Adams, II

Brad Anderson
Curtis Anderson
Kim Anderson
Scott Armour
Blake Baker
Brandon Bangerter
Karl-Erik Bennion
Bill Benson
Arlo Billman
Stephen Black
Travis Black
Andrew Blazzard
Dale Bott
Brett Burgess
Douglas Callahan
John Crosier
C. Brooklyn Derr
Steve Foisy
Jan Furner
Gary Gardner
Jacob Green
Sherman Hafen
David Hamblin
Bradley Harr
Ben Harris
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Rob Lorentzen
Scott Lovell
Gale R. Mattson
Ira McArthur
Marshall McConkie
James C. McKay
David Merrill
Irvin J. Moore
Paul Moore
Marc Mortensen
Benji (Bruce) Nelson
Kent Allen Nichols
Art Partridge
Glenn Price
Tom Randle
Rodney Savage
Eric Schanz
Jeffrey Simister
Gary Stanley
Bob Stevenson
Daniel Stock
Jerry L. Taylor
Aaron Townsend
Thad Twiss
Chad Utley
Kyle Wells
Ronald Whitney
Eric Wilkinson
Fred Willyerd
Matt Yardley

ANNUAL MEMBERS CONVERTED TO LIFE MEMBERS

January

Robert M. Bedont
James William
Chapman
Glenn Franks
John D. Hadfield
Garret Heater
David T. Hinton
George Hopkin
Jeff Johnson

Jerry A. Johnson
Thomas Kelly
Ted Livingston
Monroe Lloyd Ostler
Roy Bloomfield Rencher
Frank Robert Robinson
Scott D. Strasser
James Richard West
Stephen L. Whyte
LeRoy Wirthlin

February

Daniel Wayne
Crandall

March

David D. Bernhisel
Melvin Layne
Don Parry
David Lawrence Smith
David Leslie Smith

DECEASED MEMBERS

Cedar City

Evan W. Jolley

Cotton Mission

Don E. Forshee

Steven L. Hansen

John Clifton Spendlove



Howard Egan

Utah Pioneer with the Prophet

by Doran Baker,
UTAH HISTORICAL SOCIETY

The end of days on Earth for Howard Egan came while he yet watched over his beloved prophet. From the window of a specially constructed guardhouse he periodically kept a lookout on Brigham Young's grave from what became "the Avenues" overlooking the Eagle Gate, Brigham's home, and the Temple then under construction in Salt Lake City.¹

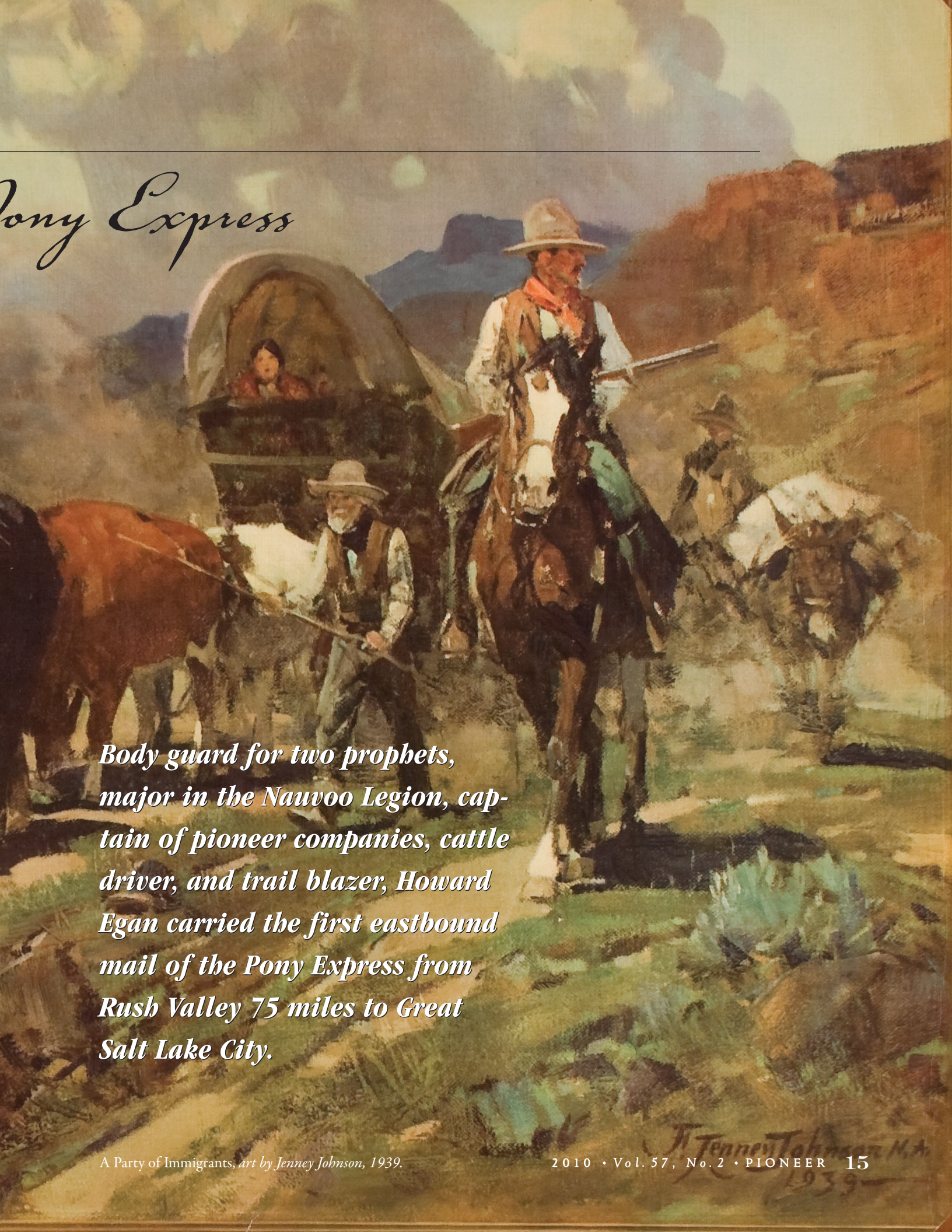


Having been soaked in a storm, Egan took a chill and became ill. He passed away March 15, 1878, at the age of 63, barely six months later than the death of President Young himself. Captain Egan's remains were interred at the nearby Salt Lake City Cemetery.²

Howard Egan's service in guarding his prophets began in Illinois as a member of the Nauvoo police force, a major in the Nauvoo Legion, and as one of Joseph Smith's bodyguards. Following their marriage on December 1, 1839, in Salem, Massachusetts, Howard and wife Tamson Ransom were baptized by Elder Erastus Snow into the LDS church in 1842.³ Afterwards they moved to Nauvoo, where Egan ran a successful rope-making business, a trade which he learned as a sailor in New England after coming to America via Canada in 1823.

Egan was on a mission in New Hampshire at the time of the murder of Joseph Smith. Later Egan joined the 1846 exodus across the Mississippi River to Winter Quarters on the exposed west bank of the Missouri River in the Territory of Iowa. Captain Egan brought with him the "Battle of Nauvoo" cannon called "Old Sow." From

Pony Express



*Body guard for two prophets,
major in the Nauvoo Legion, cap-
tain of pioneer companies, cattle
driver, and trail blazer, Howard
Egan carried the first eastbound
mail of the Pony Express from
Rush Valley 75 miles to Great
Salt Lake City.*

there Egan was sent by Brigham Young as a special messenger to the Mormon Battalion. He accompanied John D. Lee to bring back the pay of the men for the Church and their families. With a wagon drawn by a span of mules, they overtook the 2nd Regiment of Missouri Mounted Volunteers at the crossing of the Cimarron River in New Mexico on September 17 to accompany the Army's march to Santa Fe. Lee and Egan arrived back at Winter Quarters on November 1st.⁴

In 1847, Egan was selected as Captain of the 4th Fifty and the 9th Ten of the original Pioneer companies in the exodus to the Great Salt Lake Valley. As they neared their destination, Brigham Young became ill and asked Egan to serve as his nurse and enter the Valley with him on July 24. After his group was settled, Captain Egan returned to Winter Quarters to be with his family during the 1847–48 winter.⁵

In 1848, the now State of Iowa ordered the Mormons to vacate Winter Quarters. Howard Egan served as a Captain and took along family members in Heber C. Kimball's train of 662 people with 226 wagons which departed on May 24.⁶

About two weeks after the departure of the Saints from Winter Quarters, Omaha tribe warriors raided the camp of the Kimball wagon train near the confluence of the Elkhorn River with the Platte River. In the skirmish Captain Egan, who was fearless, used his six-shooter to kill two of the attackers, one of whom had leveled his rifle intending to shoot Kimball. The Indians had already shot Thomas Ricks, son of Joel Ricks, in the back. Egan himself was wounded by a ball that struck his right arm just above his wrist. His horse was hit in the neck. Dr. John

Bernhisel treated Egan's rifle ball wound, which included a severe cut to the thumb and finger cords of his hand. His wife, Tamson, had to take over driving the family's wagon.

In the afternoon of September 24, 1848, the wagons of the Heber C. Kimball train rumbled into Great Salt Lake City.⁷ They corralled on City Creek.

In 1849 Egan once again returned East to bring his second wife, Nancy, and her daughter, Helen, to Great Salt Lake Valley. For the third time, Captain Egan piloted a wagon train company. He brought with him the Church's press on which the *Frontier Guardian* was printed.

The fall of 1850, Howard Egan was sent by President Young to lead a company of forty-niners, including Battalion Captain Jefferson Hunt and Apostle Charles C. Rich, to Placerville near Sacramento in the region where gold had been discovered on January 24, 1848, by Mormons working for Captain John Augustus Sutter.

Egan was away on numerous trips driving cattle to California. In 1851, having been away for a considerable time, he returned to Great Salt Lake City only to learn from his penitent plural wife that she had been seduced by a disaffected Mormon from Utica, New York, now living in Utah. Further exacerbating the situation, his wife was giving birth to an illegitimate child. Captain Egan set out to track down the culprit, one James Monroe. He found him near Silver Spring, 10 miles west of Bear River in eastern Utah. Monroe was returning from the frontier with wagons carrying merchandise for John and Enoch Reese. Monroe, having failed to heed warnings that Egan was after him, was confronted and shot dead.⁸



In September, 1852, Captain Egan scouted a Central Overland Route between Great Salt Lake City and San Francisco while delivering Pacific Express Company packages to Sacramento on mule-back. It took 11 days to traverse the 500 miles.

Egan turned himself in. His case was dismissed when on October 3 First District Court Justice Brandenburg abandoned his post and fled back East. Nonetheless, two weeks later Howard Egan turned himself in again and was arraigned before Mormon Justice Zerubbable Snow. Seth M. Blair was the prosecutor and Mormon Apostle George A. Smith and William W. Phelps served as the defense attorneys. This was the first murder trial convened in Utah Territory. The trial jury on October 18 returned a verdict of “not guilty.” On March 6, 1852, using the Egan case as a precedent, the Utah Territorial Legislature passed the Justifiable Homicide Act. The Act provided that it would be justifiable homicide for a relative to kill the person who had defiled a wife.

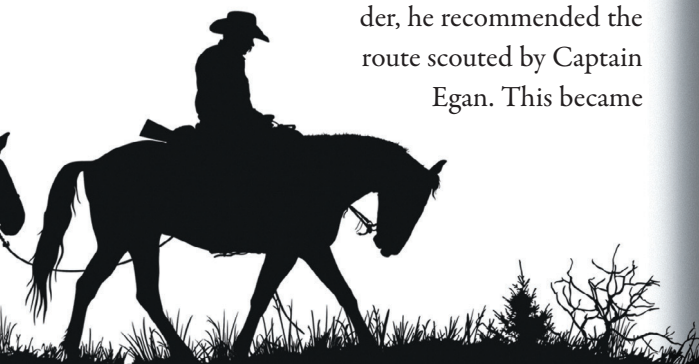
On September 19, 1852, Captain Egan departed Great Salt Lake City on mule-back to deliver Pacific Express Company packages to Sacramento. It took 11 days to traverse the 500 miles. Colonel George W. Chorpenning, Jr., and Absalom Woodward had established an overland stagecoach line under an 1851 government mail contract. The result was that Egan scouted a Central Overland Route between Great Salt Lake City and San Francisco. Egan’s route was in contrast to that of the Oregon Trail to the north and the Santa Fe Trail to the south.

When Captain James H. Simpson of the U.S. Corps of Topographical Engineers in 1859 was ordered to map a road from Camp Floyd to Genoa at the California border, he recommended the route scouted by Captain Egan. This became

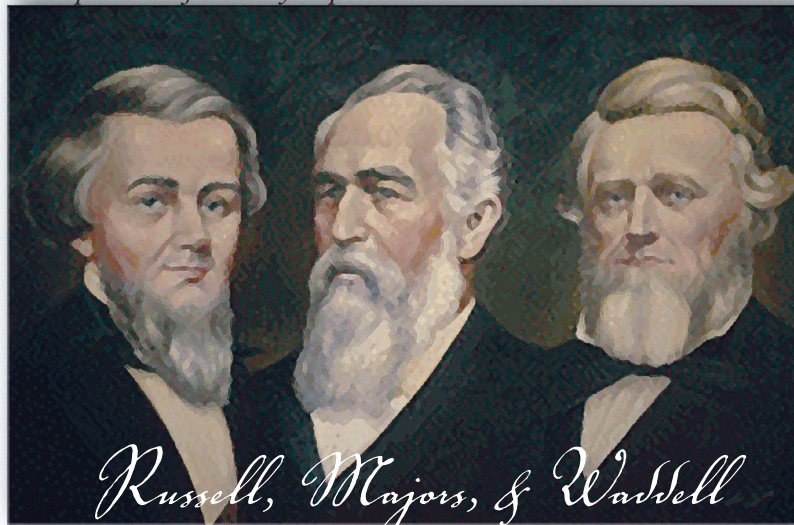
the Overland Trail for the stagecoaches, the Pony Express, and subsequently the telegraph, the railroad, and the “Lincoln Highway.” However, Salt Lake City wanted itself instead of Ely to be the hub where the fork in the highway divided traffic going to Los Angeles or to San Francisco. Therefore, Utah subsidized Highway 40 to go right through the Salt Flats instead of along the old Pony Express Trail.

In 1855, and for several years thereafter, Howard Egan was employed by Livingston & Kincaid of Great Salt Lake City to purchase cattle and drive them to California.⁹ Prior to losing his government mail contract and before the Pony Express was organized, Chorpenning hired Egan to superintend his overland stage mail route between Great Salt Lake City and the Humboldt River. Egan established his headquarters at Deep Creek.

In the spring of 1858 General Albert Sidney Johnston’s troops approached Utah with what at the time constituted nearly a third of the entire U.S. Army. Howard Egan was appointed as a major in the Nauvoo Legion together with Lot Smith to guard the mountain passes. He left his son, 16-year-old Richard Erastus “Ras” Egan, in charge of the Egan Salt Lake home. His instructions were to burn the house if the soldiers occupied the City. Major Egan served as a bodyguard for Colonel Thomas L. Kane, who journeyed to



*The “Old Sow” cannon
is on display at the
LDS Museum
of Church
History
and Art.*



Washington, D.C., to achieve a peaceful settlement of the "Utah War." Following the accord between the federal government and Utah, the U.S. Army encamped at Camp Floyd in Rush Valley. Ras Egan was hired by the government to carry mail between Great Salt Lake City and Brigham City.

At about this time, 1858–1859, the John Petee House opened as a hotel at St. Joseph on the east bank of the Missouri River. This building would serve as an eastern terminus and headquarters for the Pony Express. In western Utah Territory, William H. Russell, Alexander Majors, and William B. Waddell established a Station near Shell (or Schell) Creek that would later be called the Egan Station.¹⁰

In 1859, Howard Egan purchased a ranch in Ruby Valley, on the Egan Trail, in western Utah Territory. Here he opened a store and then another store at Deer Creek (to the west). His son, Ras was placed in charge of three 6-mule teams carrying freight and mail between Great Salt Lake City and Carson City.¹¹ Ras accompanied the superintendent of Indian Affairs to make a treaty with the Shoshone Tribe in the Humbolt River area.

Russell had planned the horse mail transport system expecting a government mail contract. Russell, Majors and Waddell had already set up a passenger and freight business in competition with the government-favored Butterfield Overland Express. Russell did not readily obtain government assistance, so he financed a "Pony Express" operation using his own resources. In February 1860, Russell and his partners organized under the name Central Overland California & Pikes Peak Express Company.

With great whoopla, the "Pony Mail" Express of Russell, Majors, and Waddell started their runs on April 3, 1860.¹² It was intended that horseback riders carrying mail would leave simultaneously from the headquarters at St. Joseph headed west and from Sacramento through Placerville headed east. The route was organized into four Divisions with the halfway point at the Great Salt Lake City Station at the "Salt Lake House" on

Main Street in the Territory of Utah.

The "ponies" of the Pony Express typically were Plains horses crossed with Southern Thoroughbreds. These were fast, tough desert horses of great endurance selected to carry lightweight riders.¹³

The B. F. Hastings Building in Sacramento housed the Western terminal office for the Pony Express. Between St. Joseph and Sacramento, nearly two hundred Stations were outfitted at intervals about 10 miles apart for over two thousand miles of the Central Route.

In March of 1860, other young Utah boys, in addition to the sons of Howard Egan, received word that they would be hired as Pony Express riders. These included brothers William Frederick "Billy" and John Fisher, plus Alexander Toponce and Robert "Pony Bob" Haslam, who became the most famous of the Utah riders. Other locals were James and Sam Gibson, Johnny Hancock, Thomas Owen King, George Edwin Little, Elijah Maxfield, George and Henry Thatcher, and Elijah Nicholas "Nick" Wilson.¹⁴ "Uncle Nick" Wilson of Grantsville, known as "the white Indian boy," in a skirmish with Indians at Spring Valley Station was shot in the head by a flint arrow. Howard Egan helped nurse him back from near death, but Wilson thereafter carried a terrible scar two inches above his eye.¹⁵

On April 3, 1860, Johnny Fry (some think it was Johnson William Richardson) was the first westbound rider on the Pony Express, which departed from St. Joseph.¹⁶ He carried 49 letters, 5 telegrams, and special editions of the *New York Herald* and *Tribune* newspapers specially printed on lightweight paper.

A relay Pony Express rider arrived at the Great Salt Lake City Station, namely at the Salt Lake House, on

April 9. The westbound delivery from St. Joseph arrived at the western terminus in Sacramento, having taken a total of 11 days.

On April 4, 1860, William "Sam" Hamilton was the first eastbound rider on the Pony Express to have departed from Sacramento and Placerville. He galloped off into a rainstorm. After July 1, 1861, Placerville, first called "Old Dry Diggins," near the original gold discovery, was the western terminus of the Pony Express.¹⁷

In a driving rainstorm Howard Egan, himself the oldest of the riders, carried the first eastbound mail of the Pony Express from Rush Valley the 75 miles to Great Salt Lake City. The trip took several days. Along the way, with a cold north wind and sleet in his face, he passed through Five Mile Pass into Camp Floyd and thence to the Great Salt Lake Valley. Arriving in the Valley, the horse lost its footing crossing a plank bridge over Mill Creek. Horse and rider tumbled into the creek. They climbed out and resumed delivery to the Salt Lake House Pony Express Station, arriving about April 8, 1860.¹⁸

Ras Egan's assigned Pony Express run on his sorrel, "Miss Lightning,"¹⁹ was the 75 miles between Great Salt Lake City and Rush Valley. Billy Fisher made his first Pony Express ride taking the mail relay from a rider coming from Egan's Station to the west. Fisher's assignment was primarily between Ruby Valley and South Pass. On April 13, 1860, the first eastbound Pony Express letters arrived at St. Joseph. The *mochila* contained 69 letters.

In the spring of 1860, Indian depredations on the Pony Express Stations intensified. In May they attacked the Deep Creek Station, shot an attendant, and stole a band of horses. Paiutes raided the Williams Station and killed five men. The Pony Express attendants were chased away from the Stations between Diamond Spring and Carson Valley. During one of his runs, Ras Egan came upon a stagecoach express that had been held up, the passengers killed, and the horses stolen. An Indian chased

"Pony Bob" Haslam, was one of the most daring, resourceful, and best known riders on the route. Born January, 1840, in London, England, Haslam came to the U.S. as a teen and was hired by Bolivar Roberts to help build the stations. He was assigned the run from Friday's Station at the foot of Lake Tahoe to Buckland's Station near Fort Churchill. Perhaps his greatest ride, 120 miles in 8 hours and 20 minutes while wounded, was an important contribution to the fastest trip ever made by the Pony Express. The message carried Lincoln's Inaugural Address.

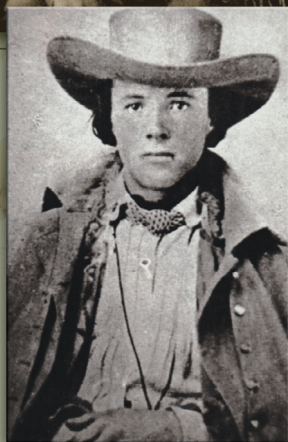
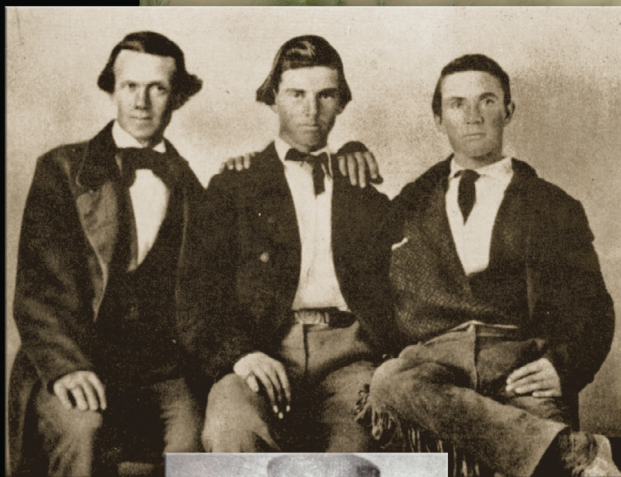
See <http://www.xphomestation.com/rhaslam.html>

Art by William Henry Jackson, courtesy
BYU Special Collections.

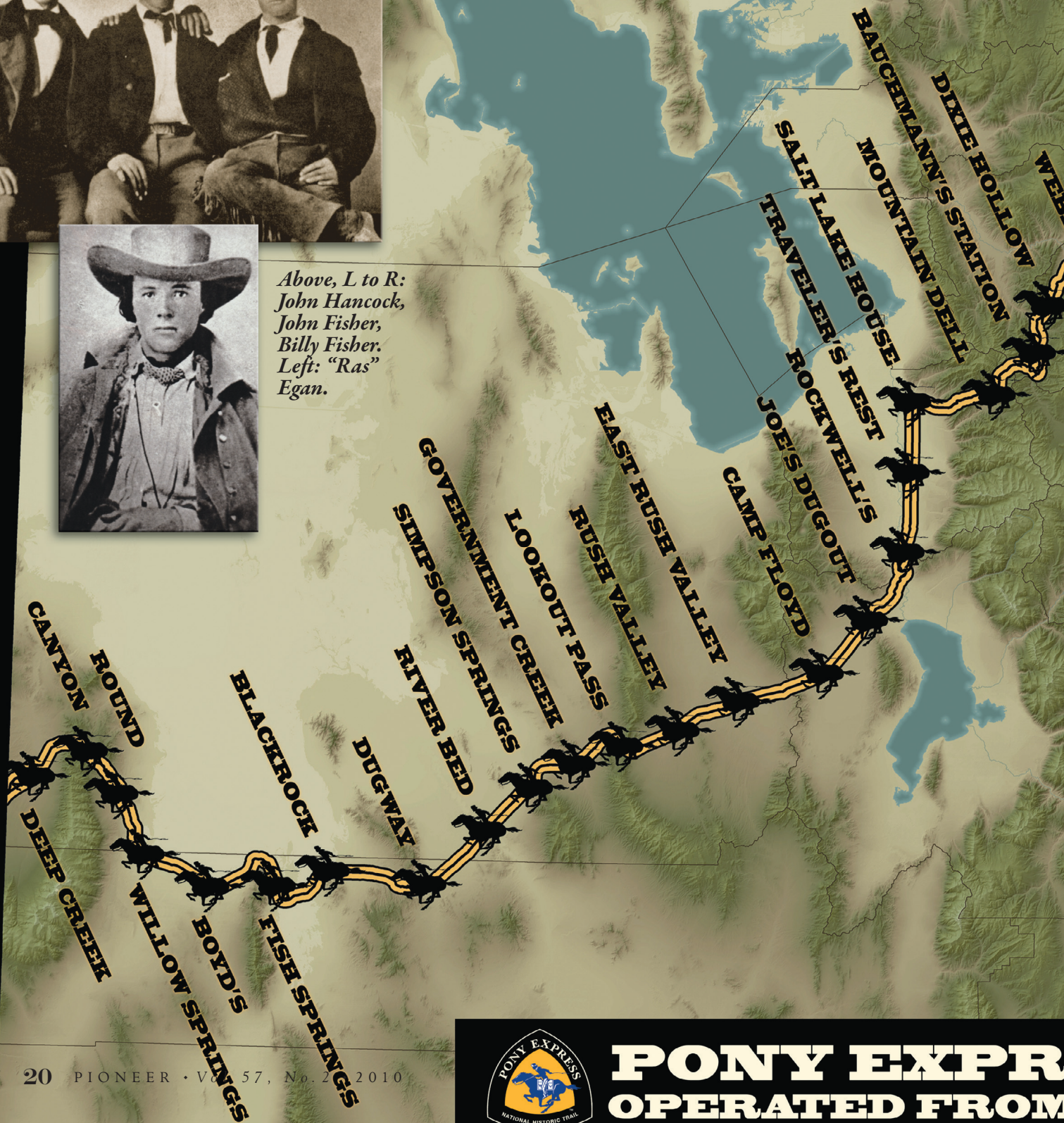
W. H. JACKSON



UTAH PONY EXPRESS STATIONS



*Above, L to R:
John Hancock,
John Fisher,
Billy Fisher.
Left: "Ras"
Egan.*

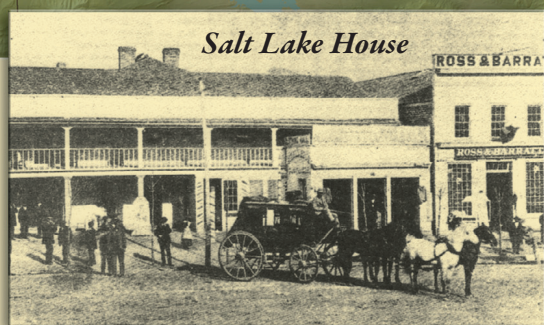


**"The mail must go. Hurlled by
flesh and blood across 2,000
miles of desolate space - Fort
Kearney, Laramie, South
Pass, Fort Bridger, Salt Lake
City. Neither storms, fatigue,
darkness, mountains and
Indians, burning sands or snow
must stop the precious bags. The
mail must go."**

**- M. Jefferson Thompson, Mayor of St. Joseph,
Missouri, April 3, 1860, before the inaugural ride of
the Pony Express.**

The western Pony Express route laid out by Egan departed from the Salt Lake House Station (now 143 South Main Street) to the Traveler's Rest (or Trader's Rest) Station, a small adobe and plank building (now about 7200 South State Street).

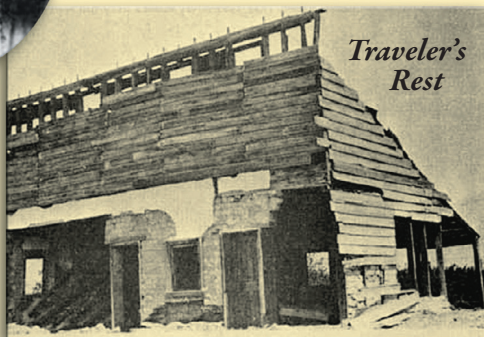
The route then went southwest to the Orrin Porter Rockwell Station (located 100 yards south of the present site of the Utah State Prison in Draper). It crossed the Jordan River where the stream cuts through the Traverse Mountain Range (now called "South Mountain") at "Point of the Mountain." The trail then went north of Utah Lake to Joe's Dugout Station (Joseph "Joe" Dorton) and the Faust Station (Henry Jacob "Doc" Faust, horse-raiser). Rockwell, Dorton and Faust were frontier associates of Egan. The route continued west to Camp Floyd and thence to Fish Springs in the Dugway Range.



Salt Lake House



*Orrin
Porter
Rockwell*



*Traveler's
Rest*



Fish Springs

LESS 150TH ANNIVERSARY
T APRIL 3RD, 1860 - OCTOBER 24TH, 1861



Egan, but when Ras turned around unexpectedly and rode directly at the attacker, the startled Indian turned and fled. On another occasion while crossing a bridge, the pony fell and broke its neck. Ras was dumped into the stream. He had to walk five miles to Camp Floyd carrying saddle and *mochila*.²⁰

As one of the four division superintendents of the Central Overland & Pikes Peak Express Company, Howard Egan supervised Division Three, Salt Lake House Station to Roberts Creek Station. Benjamin Ficklin was in charge of all the Pony Express divisions.²¹ Egan Canyon on the west side of the Egan Range, the Egan Pony Express Station, and nearby Egan Creek were each named for the immigrant Mormon scout who came to America from Kings Offaly, Ireland. He was now in his 45th year, having been born June 15, 1815.²² Egan Station was located on the rim of Ruby Valley in the west end of Egan Canyon five miles southwest of Cherry Creek.

May of 1860, Company B of the 4th Artillery assigned to Camp Floyd was sent to Ruby Valley to establish a military base for protection of the Overland Route against Indian attacks. On July 16, 1860, at the Battle of Egan Canyon Station, three soldiers were killed by Indians, but the Pony Express rider escaped unharmed from a planned ambush. Some 18 Indians were killed in the battle.²³

William Fisher was at Ruby Valley at this time. While he was heading

east, a band of "raging injuns" appeared over the horizon.

Following the general instructions to Pony Express riders to gallop away if attacked, Fisher rode to the next Station, warned the keepers, and finally ended up riding 300 miles all the way back. It took him 30 hours and eight horses to cover the 300 miles from Ruby Valley to Great Salt Lake Valley. Nevertheless, Fisher did not best 15-year-old

William Frederick "Buffalo Bill" Cody's ride of 322 miles in 21 hours, 40 minutes.²⁴

Riders carried a Spencer or Sharp carbine rifle strapped to their backs, a navy Colt revolver holstered in the saddle, plus a sheathed knife at their side. However, the carrying of rifles was later discouraged because of the added weight. Instead, they depended upon the speed of their mount.

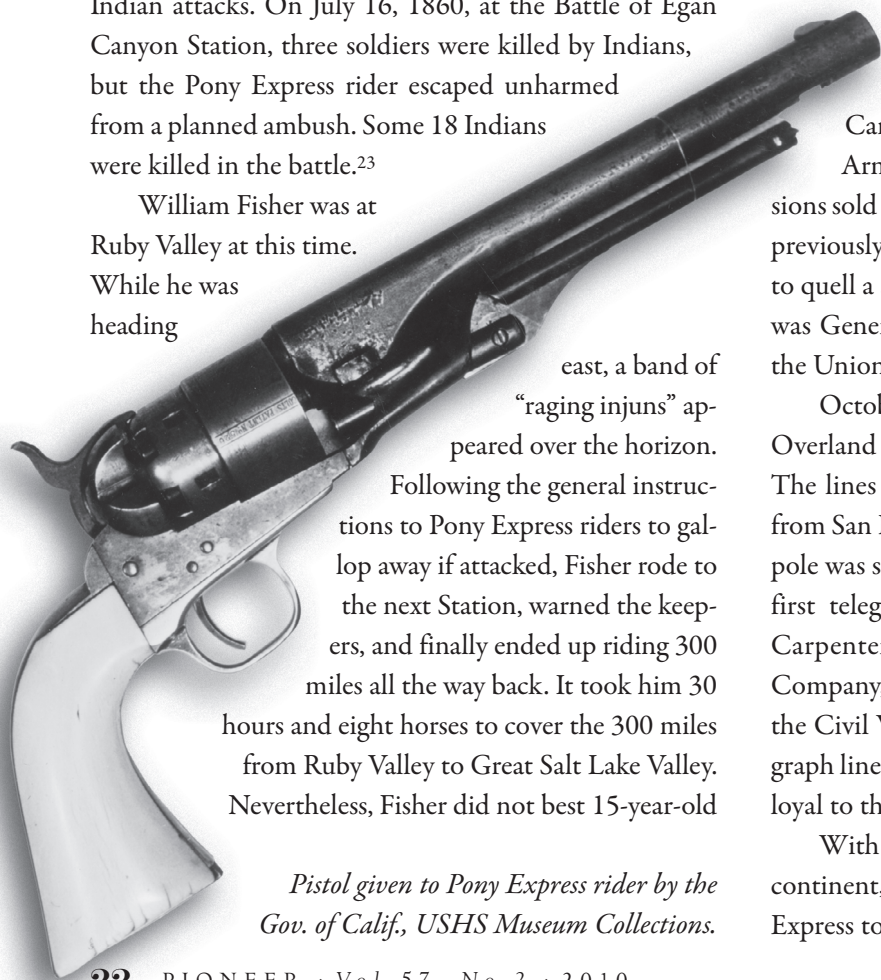
The Shell Creek Station was raided on August 13, 1860. A company of soldiers came to the rescue, and many Indians were killed. Two days thereafter, a Pony Express horse arrived at Carson River without rider or *mochila*. It was only the second occasion of lost mail by the Pony Express.²⁵

Ras Egan made a Pony Express run in record time with the news of Abraham Lincoln's election as U.S. President on November 6, 1860. The following New Year's Day, Richard Erastus (Ras) Egan married English emigrant Mary Ann (Minnie) Fisher, the sister of Pony Express riders John and Billy Fisher. Father Howard gave the newlyweds a melodian.²⁶

On April 13, 1861, the Confederates fired on Fort Sumter in Charleston Harbor, South Carolina. In July because of the Civil War, the U.S. Army's Camp Floyd was dismantled and the provisions sold as surplus. When dispatched to Utah four years previously, General Albert Sidney Johnston's purpose was to quell a supposed Mormon rebellion. Ironically, now it was General Johnston himself who had rebelled against the Union. He was killed at the Battle of Shiloh.²⁷

October, 1861, Edward Creighton's Transcontinental Overland Telegraph was completed by James Gamble. The lines strung on poles from Omaha in the East and from San Francisco in the West were joined when the last pole was set on Main Street in Great Salt Lake City. The first telegraph messages were sent to General H. W. Carpenter, president of the Overland Telegraph Company, by an employee and by Brigham Young. With the Civil War raging, Brigham Young used the new telegraph line to reaffirm to Washington that Utah remained loyal to the Union.

With the success of the telegraph in bridging the continent, there was no longer a need for the Pony Express to dispatch rapid messages.



Pistol given to Pony Express rider by the Gov. of Calif., USHS Museum Collections.

The Pony Express officially ceased operations on October 26, 1861. However, the last run of a rider was November 21.²⁸ It is estimated that 35,000 pieces of mail were carried a total of over 600,000 miles. For Russell, Majors and Waddell, the Pony Express had been a public relations success, but a financial disaster. Having lost some half million dollars, the Company went into bankruptcy and sold out to the Ben Holladay Overland Stage Line. Having gained control of Butterfield Overland Mail Company in 1860, a "grand consolidation" in 1866 united Wells Fargo, Holladay and Overland Mail Stage lines under the name Wells Fargo & Company (originally founded 1852).²⁹

Howard Egan continued as superintendent for the daily Overland Mail beginning July 1, 1862. He was given oversight of the stagecoach runs between Great Salt Lake City and Carson City, Nevada. After their first child was born, Ras and Mary Egan left Great Salt Lake Valley to ranch in Ruby Valley.

On July 14, 1862, the U.S. Congress moved the Utah–Nevada Territorial boundary east from the 39th to the 38th longitudinal meridian.³⁰ This was a distance of 53 miles, which contained six of the Stage Express Stations west of the Deep Creek Station. Egan Station in Ruby Valley was now in the Territory of Nevada. The Act also gave the northeast corner of Utah to Wyoming Territory, which added seven Stations to Wyoming. The number of Stations remaining in Utah Territory was reduced to 25.³¹

On May 10, 1869, the transcontinental railroad lines were joined at Promontory, Utah Territory. The route north of the Great Salt Lake left Egan's operations at Deep Creek stranded. Howard Egan turned his

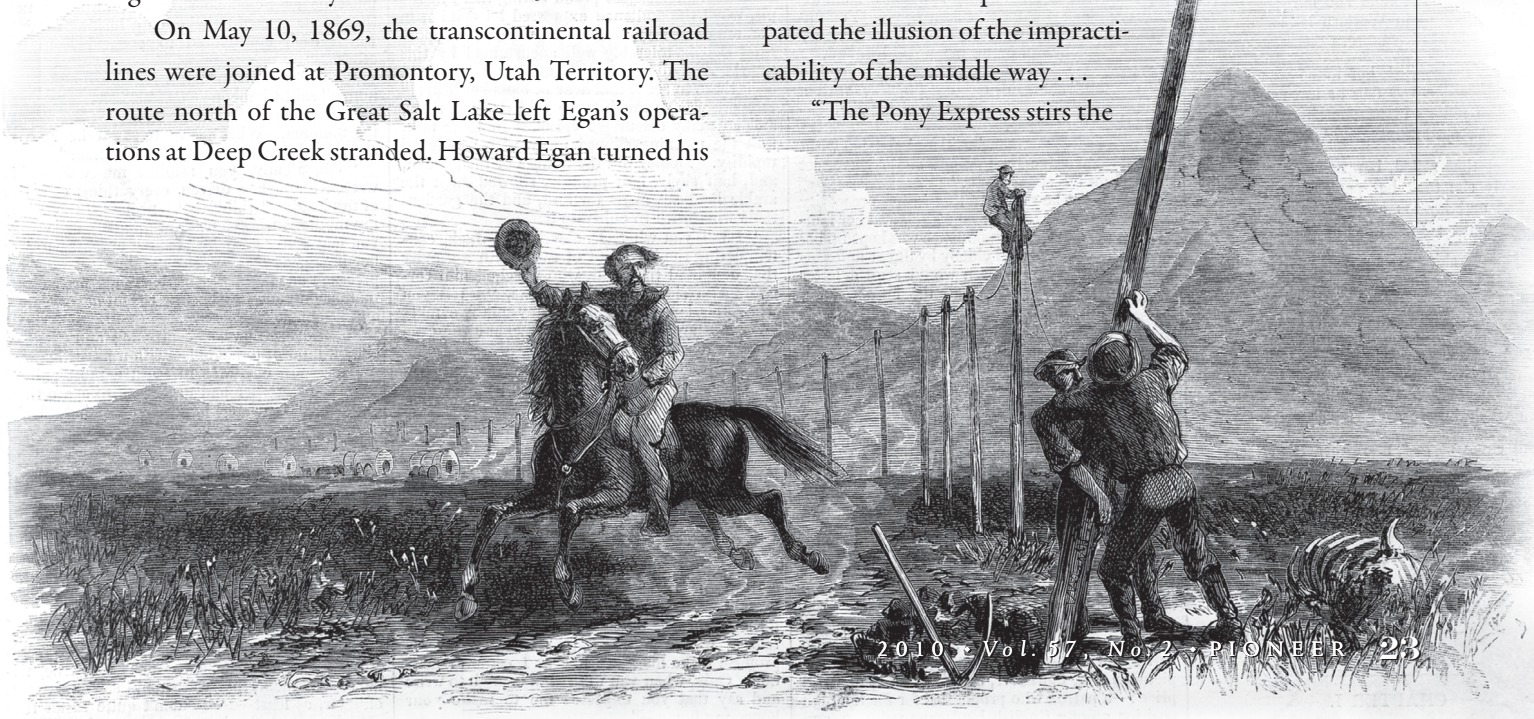
attention to mining. Egan Town was a mining camp with a store, a blacksmith shop, a post office, a school, and many houses.³² In 1870, gold was discovered in Manning Canyon, later known as Mercur.

Major Egan returned to Salt Lake City, where he was partner in the Margett's tannery located across the street from his home. For a time, he lived quietly with his family.³³ In 1874, Brigham Young called "Brother" Howard to serve on a "Lamanite" or Indian mission to Deep Creek Valley. Egan, who spoke the Goshute language, was said to have baptized three hundred Goshutes, including a hundred Indians in a single day. Following completion of his mission, he returned to his Salt Lake City home.

On the occasion of the 150th anniversary of the first run of the Pony Express, it is appropriate to cite the late professor of history Andrew Love Neff, who eloquently spoke about the achievements of the Pony Express in "demonstrating beyond all cavil" that the Middle, or so-called "Central," Route was the superior passageway across the continent to unite the Nation.³⁴

"Exhibiting admirable fortitude in the performance of messenger trust, these mere specs on the western horizon, these lone horsemen amid the solitude of the wilderness, little dreamed of the larger significance of their doings in western drama. The spectacle of solitary riders maintaining continuous passage through sandstorm and blizzard, over mountain and deep snow dissipated the illusion of the impracticability of the middle way . . .

"The Pony Express stirs the



imagination and stimulates the emotions as perhaps no other carrier institution. Though fleeting in time and character, the equestrian messenger system breathes the glory and glamor of its generation. Recitals of it will excite thrills as long as men revel in dashing deeds of daring, especially so as this sensational triumph of its day constitutes for all time the superlative achievement of its kind." ■

The author is very pleased to thank Kimberly Olson, Jennifer Schultz, Kathy Baker, Kellyn Bailey, Sons of Utah Pioneers, the Utah Historical Society, and Utah State University for their assistance with this article.

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- 32 Donna Frederick, "Egan Town," (White Pine County Research, 1999), 3.
- 33 The "Great" in Salt Lake City was dropped under pressure from the U.S. Post Office in 1868. Reference: *Encyclopedia Britannica*, Vol. 19, 901. Howard Egan kept a personal diary from 1846 through 1878; Shewsbury, "Major Howard Egan's Diary," manataka.org/page559.html.
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What "Romance" We Had

Thomas Owen King, Jr., Pony Express Rider

by Kristine Wardle
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If we, who came in early years, to this then desert country, had only kept journals, what a romance or rather what romances might have been written; (but then who would have believed it)! [And in truth] the very paper needed to write upon was scarce. . . . [Nevertheless] by your request I will try and write you a short outline of my early life history on the

Hannah Tapfield King



Pony Express.”¹ Thus begins a brief account, written by Thomas Owen King, Jr., a Pony Express rider in Utah in 1860. Although short and sketchy King’s remembrances are rich history since few riders wrote personal accounts and few records were kept by the Pony Express Company. The little information that exists comes primarily from newspapers and magazines written in 1860 or 1861.²

T. O. King, Jr., joined the Pony Express when he was barely twenty years old. It was not his first experience with the rigors of “cowboy life” although his early life made him an unlikely candidate for such adventurous occupations. T.O. was born five miles from Cambridge, England in the village of Sawston, on April 27, 1840. His granddaughter explained that prior to emigrating to Utah his father, Thomas Owen King, had “high hopes for his only son, a young boy of eleven, to inherit the estate from him, to acquire a private school education, and go on to graduation from Cambridge.”³

However, his mother, Hannah Tapfield King, joined the Church of Jesus Christ of Latter-day Saints after hearing the missionary message from her dressmaker, Lois Bailey, and was baptized in 1850. Hannah hoped to emigrate and join Church members in Utah but there was little hope of doing so until one day the Mormon missionaries administered to Thomas King after his physician could not stop a bout of nasal hemorrhaging and feared he would bleed to death. True to a promise, that if the missionaries healed him he would move to Utah, Thomas sold his ancestral estate and the family traveled to the United States to join the Saints in the West.

It was a challenging transition for the family and they apparently were not careful in managing the money

Hannah Tapfield King was an educated and cultured woman, a champion of women’s self improvement, a woman of unwavering devotion to her religion, and a competent successful poet.

In Utah, Hannah was quick to win the friendship of Eliza R. Snow, Zina D. Young and other leading women. Hannah had published two small books of her poetry while still in England, as well as some material in the Millennial Star. Her artistic and literary temperament became widely known and admired.

—Ardis E. Parshall, Utah historian

earned from the sale of their estate. In England they were respected members of the gentry with position, prestige and a full household staff to attend to their needs while in Utah the family found itself in reduced circumstances, surprised at the austere frontier conditions. When they arrived in Salt Lake City, “The people were all about as rich as one another—no body having very much and a stove a curiosity. . . . The people traded with each other what they had for what they needed. Tallow candles were as good as gold for a ticket to the Ball.”⁴ The terrain, the city, new customs and primitive circumstances—compared to their life in England and the comforts it afforded—made the transition difficult for Thomas Owen and his wife Hannah, although she never regretted her decision to join with fellow Saints in Utah.

T.O. King, Jr., however, seems to have settled comfortably into pioneer life and became “known as a good ‘cowboy’ in his youth.”⁵ He quickly realized the need to help the family as well as fend for himself. In later reminiscences he described some of the ways he earned a livelihood as a young man. At age fifteen, “In 1855 I went to Carson Valley as a guard to Judge [Orson] Hyde.”⁶ In the fall of that year, “I went to Humboldt Well to arrest Alfred Harvo accused of murder. Fall of 1856 [and 1857] I went on a Gov. Surveying Expedition under Chas. Morgan [of Sevier and Sanpete Valleys]. . . . In May of the same year I joined Young’s Express Co. Just before spring broke in 1858 [I] was called out with a large company to follow Indians west that had run off a lot of horses.”⁷ The group eventually lost the trail in a blinding snow storm and returned empty handed. Before age twenty, T. O. was an Indian War Veteran and during the

Utah War performed “military duty at [Fort Bridger], Fort Supply, Green River, Ham’s Fork, etc.”⁸

The work was hard and T. O.’s mother worried for her son’s safety. When he went to work for Young’s Express developing a trail station at Deer Creek, over four hundred miles east on the Mormon Trail, she wrote, “May 26th, 1857. 8 o’clock A. M. My beloved Tom Owen has just started with his baggage on one arm and his rifle on the other. . . I am glad that he is going to be useful in the Kingdom of God, but I cannot but feel [anxious] at parting with him. Oh! My Father! Look graciously upon my child and give Thine Angels charge concerning him. . . . May 27th. My mind is full and somewhat melancholy today engendered by parting with my beloved boy.”⁹

Much of what T. O. earned with Young’s Express, and later with the Pony Express, went to help his family. As early as 1855 he was already donating to the family, as seen in his mother’s diary entry, “Christmas Eve, 1855. . . I would here write that [T. O.] has shown a first rate spirit towards us with his means. Paid his tithing, etc., bought me a pair of overshoes, and when I was so weak through illness and my bad thumb, he paid for some fine bitters for me at Golbe’s, the auxiliary of which was the finest port wine. And it went far in restoring my health and strength under God’s blessing. And may the Lord bless him, as He will, for his goodness to me.”¹⁰ On Christmas Day the family ate roast beef and plum pudding, “thanks. . . to money her son had earned the previous month on an expedition as part of a posse. [Hannah] was particularly proud of Thomas Owen.”¹¹

T. O.’s work with Young’s Express Company was a natural precursor to riding with the Pony Express. Young’s Express provided local stage service for passengers at stations between Salt Lake and Wyoming. The concept of way stations for passengers and freighters carrying goods between the East and the West, combined with the desire for quicker communication and faster mail service led to the creation of the Pony Express.

The Company used existing or built new relay stations, some well-kept and offering respite for weary Pony Express Riders. Green River Station was a clean,

comfortable main station, “the home of Mr. MarCarthy. . . [with] the indescribable scent of a Hindu village. . . . The ground about had the effect of an oasis in the sterile waste. . . the stream supplying excellent salmon-trout.”¹² Conversely, there were a good number that were squalid habitats. One of the stations that T. O. serviced was Hams Fork Station, “Made of native rock, [it] was built as a stage station in 1850. David Lewis, a Scottish Mormon, managed the station along with his two wives and large family. It was a squalid, filthy place, full of flies. The furniture, such as it was, was cobbled together from parts of dilapidated wagons.”¹³ Richard F. Burton, the British explorer, traveled to the United States.¹⁴ He also described Hams Fork Station, “it was a disgrace; the squalor and filth were worse almost than the two – Cold Springs and Rock Creek – which we called our horrors. . . . The shanty was made of dry-stone piled up against a dwarf cliff to save backwall, and



PONY EXPRESS
St. JOSEPH, MISSOURI to CALIFORNIA
in 10 days or less.

WANTED

YOUNG, SKINNY, WIRY FELLOWS
not over eighteen. Must be expert
riders, willing to risk death daily.
Orphans preferred.
Wages \$25 per week.

APPLY, **PONY EXPRESS STABLES**
St. JOSEPH, MISSOURI

ignored doors and windows. The flies – unequivocal sign of unclean living! – darkened the table and covered everything put upon it: the furniture, which mainly consisted of the different parts of wagons, was broken, and all in disorder; the walls were impure, the floor filthy.”¹⁵

Although the stations might vary in quality, in purchasing horses for Pony Express riders the Pony Express Company did not skimp. They purchased the choicest mounts they could find and chose different types of horses best suited to the differing terrains. They understood that the success of the Pony Express and at times the life of the riders depended “on the spirit, intelligence and endurance of the horses.”¹⁶

The next task was to find riders willing to place themselves in danger whether it be fending off Indians or besting the terrain and surviving the often brutal weather. Utah was a unique location. There were twenty-six stations over 275 rugged miles with sometimes brutal ascents and descents. Passes through the mountains could be heaped with fifteen-foot snowdrifts and in summer vast desert stretches could blister at temperatures topping 110 degrees with little water for many miles.¹⁷

The Pony Express Company promised service from St. Joseph, Missouri to California in ten days or less and advertised by word of mouth and by poster, “Wanted / Young, skinny wiry fellows not over eighteen. Must be expert riders willing to risk death daily. / Orphans preferred. Wages \$25 per week. / Apply, Pony Express Office inside”¹⁸ Hundreds of applicants were winnowed down to eighty and T. O. King was a perfect match as he was, “no stranger to the hard life of the



This 1860 ambrotype photo shows the young Thomas during the time he rode for the Pony Express. The ambrotype has been donated to LDS Church History Library March, 2010, by descendant Dorothy Brewerton of Bountiful, Utah.

frontier, . . . [a] skilled horseman and hunter, accustomed to dealing with Indians, self-reliant and resourceful. Above all [he was] drawn by the spirit of adventure.”¹⁹ T. O. had also “helped build many of the Pony Express stations east of Salt Lake City,” and familiar with the terrain and physical demands he “became a rider.”²⁰ He earned \$100 a month and his routes included the “Weber River in Utah to a point twelve miles beyond Fort Bridger [and]. . . from Salt Lake City to Bear River.”²¹

The risks and dangers encountered by Pony Express Riders were every bit as fearsome as anticipated and T. O.’s experiences indicate just that. His reminiscences begin in March of 1860 when A. B. Miller hired him as a rider. Not only were there main stations along the route with a standing structure, stables, supplies

and a station manager, there were also many austere relay stations, barebones affairs where riders often simply met someone offering a fresh mount, perhaps meager food, and they were off again. As a rider, T. O. was assigned to both main and relay stations.

About the 20th of the month T. O., Henry Worley, George Leonard and Miller took “a lot of horses” and “stock[ed] the road from Salt Lake to Bridger.”²² They stopped at Snyder’s Saw Mill, Farley’s Fork and went out to mouth of Echo Canyon where, as T. O. described, “I stopped, being my home station. I was to ride to Bear River [and]. . . on the 7th of April at noon, the long expected Pony Express came. I forgot if I had dinner or not, but it took but a minute or two before I was in the saddle and off.”²³

T. O. described that first ride, “20 miles up Echo Grade, slow at first and increase speed as I went, gave my horse one or two breathing spells. I went into the station with a yell as tho I was running for the Derby. The yell brought Frenchey out with my other horse. The change being made I rode to Bea-Bug Cave, 5 miles, when it commenced snowing.”²⁴

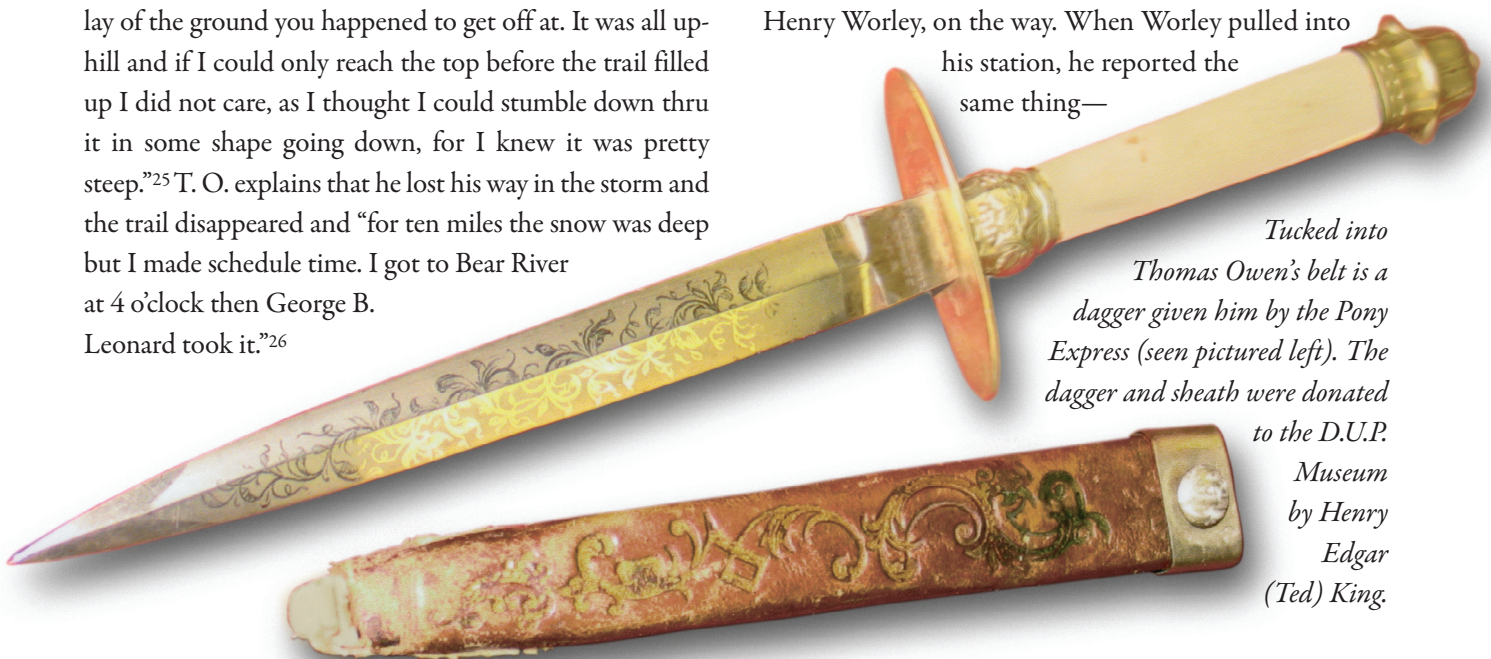
With the snow, conditions became treacherous. T. O. describes, “the snow was deep which had not as yet thawed and there was only a trail made by mules carrying the U. S. mail to follow. If you got out of that trail down you went belly deep to a horse, and perhaps deeper, according to the lay of the ground you happened to get off at. It was all uphill and if I could only reach the top before the trail filled up I did not care, as I thought I could stumble down thru it in some shape going down, for I knew it was pretty steep.”²⁵ T. O. explains that he lost his way in the storm and the trail disappeared and “for ten miles the snow was deep but I made schedule time. I got to Bear River at 4 o’clock then George B. Leonard took it.”²⁶

T. O. was far from finished. He then had to ride from “Weber to Muddy, 60 miles. . . I started from the Weber at eight o’clock P. M. and arrived at the Muddy (60 mi.) at a quarter of two next morning.”²⁷ When he arrived at “the Muddy. . . I laid down under an old wagon until sunrise, got breakfast and at 12 the exchange came and I started back and arrived at the Weber at half past five, riding 120 miles in 22 1/2 hours minus the time I stopped at the Muddy.”²⁸ Pony Express riding was not for the faint of heart.

Another early adventure occurred carrying the east-bound mail in April 1860 when T. O. lost the *mochila*, the leather coverlet with the bags sewn into it holding the mail. While he was riding, “Twenty miles from the fort, [T. O.] encountered a bad storm. King’s horse stumbled and threw him, and the *mochila* flew off the saddle and went over a cliff.”²⁹ In the blizzard T. O. had to scale the rock face, retrieve the leather mail bag, throw the twenty-five to thirty pound weight over his skinny shoulders, ascend the cliff and make his way back to his horse, “Once remounted, he urged his horse on. When he reached his destination he had made up the lost time and delivered the mail intact and on schedule.”³⁰

Often, Pony Express riders passed one another going opposite directions. There was barely time for a wave or catcall. On one occasion, after a long night ride T. O., “reported that he had not encountered his opposite rider, Henry Worley, on the way. When Worley pulled into

his station, he reported the same thing—



Tucked into Thomas Owen’s belt is a dagger given him by the Pony Express (seen pictured left). The dagger and sheath were donated to the D.U.P. Museum by Henry Edgar (Ted) King.

he had not seen King.”³¹ But as T. O. later explained, “We often passed each other fast asleep but on our horses going at the usual rate.”³² Even as their horse hurtled along the trail, “It was not uncommon for riders to sleep on their routes, trusting their horses to find the way.”³³

On another trip, “I shall never forget it, before getting to Echo Canyon going east, there is quite a wide and level space, from half a mile to a mile wide between the high bluff and the Weber. In the distance I saw a wagon coming. It was about 12 o’clock at night. I was riding a horse that had only been rode a few times. Not thinking I got between the wagon and the river, to pass, when something scared [my horse] and taking the bit in his teeth he started for the river. Here I knew the banks of the river to be [at] least 20 feet to the water. In less time than it takes to write it I knew I must be close to the bank and turn him I could not.”³⁴

Fearing that he was about to hurtle off the cliff, possibly to his death, “I had just thrown my feet out of the stirrups to *throw myself* off when the horse turned. I only had a snaffle, [a bit for a horse jointed in the middle with rings on either end where the reins are attached] but the remainder of the distance to the station he just *flew* to please me.”³⁵

T. O. described the longest ride he made, “at a time when the express did not connect. I forget the date out but it was late in July of 1860 or beginning of August. I started, as usual, about ten Monday and rode to Bear River, 80 miles. Tues. at 10 o’clock another express came and I had to take it on east. I rode to Hams Fork, 65 miles, before I found another to take it, and at sunrise the eastern express came & I rode back to Bear River 65 miles and ate a hasty breakfast then rode to East Canyon Creek and ate dinner, gotten up by our *mutual* friends San Juan Gulilmo and James McDonald; from there to Salt L. City, by 7 o’clock that P. M. being 145 miles that day. Lacking two or three hours of 48, in which time I had ridden 200 miles and was not tired. For I very well remember taking a walk with my best girl that evening.”³⁶

Clearly Pony Express riders had to be durable, flexible, able to endure wretched conditions, and skilled horsemen. There was, “Another time the express came wrong and I had to take it west to Fauste Station in Rush Valley, I believe 75 miles.”³⁷ Riding at top speed, with only a short

respite to trade horses and carrying on when circumstances demanded was yet another challenge riders often faced. Many of the riders were rough and tumble individuals but, “Despite all the rough work and tough characters with whom he associated. . . many of his companions say the worst swearing he ever uttered was ‘By Jings!’”³⁸

T. O.’s experiences certainly would have continued but in September 1860 he was called to be a missionary for the Church of Jesus Christ of Latter-day Saints and “I left the Company to go to England [for four years] on a mission.”³⁹ Even then his experiences with the Pony Express were not quite over. On his way east to board a ship to England he described, “As we pass[ed] big or little Sandy, an express rider had been thrown, his legs broken, with no surgeon nearer than Fort Bridger. Our esteemed citizen John Kay being in the party, he set the boys leg and we drove on.”⁴⁰

Although the Pony Express only provided mail service between April 1860 and October 1861, its mystique endures. T. O. King, Jr.’s account does nothing to diminish that mystique. Though a brief narrative, readers gain a real sense of the danger, adventure, and intrepid courage required of Pony Express riders. It is not hard to imagine that if paper had been available and more accounts had been recorded, “what a romance or rather what [additional] romances might have been written.”⁴¹ ▀

1 Private letter to H. Y. Faust from Thomas Owens King, Jr., in possession of Dorothy Brewerton, great-granddaughter of T. O. King, Jr., 1.

2 Bill and Jan Moeller, *The Pony Express, A Photographic History* (Missoula, Montana: Mountain Press Publishing Company, 2002), vii.

3 Private letter written by Bertha Eames Loosi, granddaughter of Thomas Owen King, Jr. to Carol Catlin. In possession of Dorothy Brewerton, great-granddaughter of T. O. King, Jr.

4 Brief autobiography by Thomas Owen King, Jr., probably written later in his life, in private possession of Dorothy Brewerton, great, great granddaughter of T. O. King.

5 Private letter by Bertha Eames Loosi.

6 Private letter to H. Y. Faust from Thomas Owens King, Jr.

7 Ibid.

8 Carolyn Gorwill, ed. *The Journals of Hannah Tapfield King: Supplementary Information on the Pioneer Lives of Her Three Children* (Privately published, 1985), 35.

9 Carolyn Gorwill, ed., *The Journals of Hannah Tapfield King* (Privately published, 1984), 131.

10 Ibid., 137.

Background maps (25) see *National Geographic* July, 1980, pp. 45–71.

11 Leonard Reed, *The Songstress of Dernford Dale, The Life of Poetess, Diarist and Latter'day Saint Pioneer Hannah Tapfield King* (Unpublished manuscript, 2009), 94.
 12 Joseph J. Di Certo, *The Saga of the Pony Express* (Missoula, Montana: Mountain Press Publishing Company, 2002), 125.
 13 Moeller, 78.
 14 Burton spent a good deal of time in the Far and Middle East studying different religions. He traveled to the United States to observe the Mormons in Utah and described his adventures, as he followed the Pony Express route, in his book, *City of the Saints*.
 15 Richard F. Burton, *The City of the Saints, Among the Mormons and Across the Rocky Mountains to California* (Santa Barbara, CA: The Narrative Press), 136.
 16 Fred Reinfeld, *Pony Express* (Lincoln: University of Nebraska Press, 1973), 40.
 17 Di Certo, 127.
 18 Moeller, 4.
 19 Reinfeld, 39.
 20 Moeller, 84.
 21 Gorwill, *Pioneer Lives of Children*, 35.

22 H. Y. Faust from Thomas Owens King, Jr., 1.
 23, 24 Ibid.
 25 Ibid., 1–2.
 26, 27, 28 Ibid., 2.
 29 The mail was carried in a *mochila*, a piece of leather with 4 padlocked leather boxes sewn onto it. It was shaped to fit over the Spanish saddle used by vaqueros, and chosen for the Pony Express, because it was lighter.
 30 Moeller, 84.
 31 Ibid., 84.
 32 H. Y. Faust from Thomas Owens King, Jr., 2.
 33 Moeller, 84.
 34 H. Y. Faust from Thomas Owens King, Jr., 2.
 35 Ibid.
 36 Ibid., 2–3.
 37 Ibid., 3.
 38 Private letter, Bertha Eames Loosi.
 39 H. Y. Faust from Thomas Owens King, Jr., 3.
 40 Ibid., 3.
 41 Ibid., 1.

“That journey I shall never forget:”

Mormon Emigrants & the Lynchburg, Virginia Railroad Accident of 1889

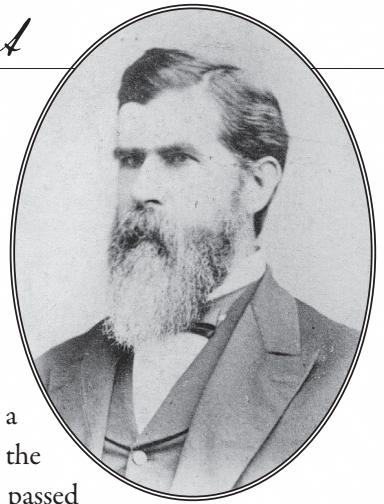
Professor Fred E. Woods, BRIGHAM YOUNG UNIVERSITY

The tide of Mormon European immigration to America began in 1840 with the departure of forty-one Mormon proselytes from the docks of Liverpool aboard the *Britannia*.¹ The stream of immigrants did not begin to subside until the end of the nineteenth century. “Nearly 90,000 Latter-day Saint immigrants crossed the oceans to gather to America between 1840–1890. They had a most unusual success rate of almost 550 voyages, losing no vessels crossing the Atlantic and only one vessel crossing the Pacific.”² These Mormon converts and the missionaries who beckoned them were responding to a call to gather with the righteous in Zion.

The Atlantic voyage was followed in most instances by rail travel in the late nineteenth century. Railroad accounts of Latter-day Saint emigrants provide evidence of a railway safety record comparable to the one they had on the Atlantic. Commencing with the completion of the transcontinental railroad in 1869, most Mormon

emigrants took this main national artery connecting the east coast with the west and traveled safely into the Salt Lake Valley.

However, during the years 1887–1890, the route to Salt Lake City was temporarily altered due to excessive rail costs on the east coast. Therefore, over forty Mormon companies, comprising more than five thousand Mormon immigrants were re-routed by Mormon emigration agent James H. Hart. After disembarking at New York, the Latter-day Saint travelers voyaged down on the Old Dominion Steam line and then boarded cars at Norfolk, Virginia on the Norfolk and Western Railroad before heading west towards Utah.³ One rail journey that was an exception to the safety record and quite memorable was reported by one of Norfolk’s local newspapers. The *Public Ledger* carried the following article on September 16, 1889, under the title “IMMIGRANTS IN A RAILWAY DISASTER”: “Saturday, [September 15], afternoon the Old Dominion steamship *Roanoke* landed at



this port one hundred and forty odd immigrants, Mormon, all of them, in charge of four elders, and bound for the promised land—Utah. They were all English, most of them from Yorkshire, and were generally of a better class than the average run of incomers. They left the city on a special immigrant train at 4 o'clock P.M., and during the night ran into a "washout" a short distance this side of Lynchburg. The engine and baggage car, it is said, passed safely over the undermined rails, but the next car, filled principally with women and children, went down, dragging back the baggage car and engine. The scene in the darkness is said to have been a terrible one, but almost miraculously, there was no loss of life and the casualties were confined to two women among the passengers having their collar-bones broken and an arm each fractured, while the fireman was severely scalded. All the rest were gotten out safely, and the sufferers were taken to Lynchburg for treatment."⁴

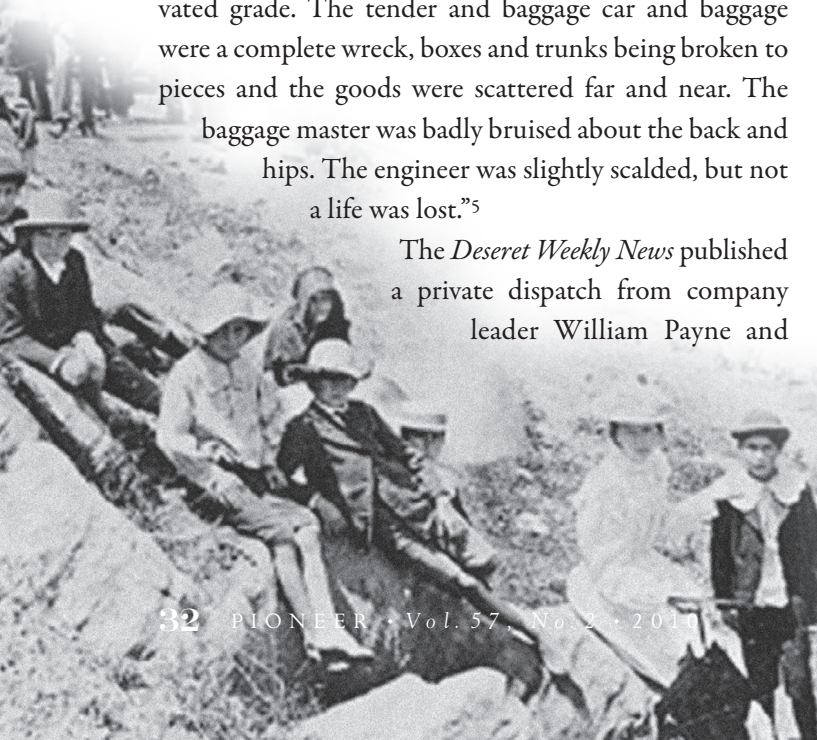
Latter-day Saint immigrant Daniel Kent Greene, an eyewitness of the accident, gave the following account:

"Before we left Norfolk it set in raining. As night came on the storm increased. At eleven o'clock the rain was coming down in torrents and the wind fairly howled. Precisely at 11:35 pm as we were crossing a small stream called Stony Creek near the James River in old Virginia, the bridge gave way and caused one of the most wonderful and miraculous wrecks that was ever known. The engine, tender and baggage car with first coach got over the bridge but were thrown from the track off the elevated grade. The tender and baggage car and baggage were a complete wreck, boxes and trunks being broken to pieces and the goods were scattered far and near. The baggage master was badly bruised about the back and hips. The engineer was slightly scalded, but not a life was lost."⁵

The *Deseret Weekly News* published a private dispatch from company leader William Payne and

carried an *Associated Press* article which reported the following: "A Mormon emigrant train on the Norfolk and Western Railway was wrecked early this morning about four miles from the city. The wreck was caused by a small bridge giving way after the engine and baggage car had passed over it. The water in the creek was very high, occasioned by one of the heaviest rain storms ever known in this location. The emigrants numbered one hundred and sixty. Two of the cars plunged into the creek, but strange to say no one was killed and only fifteen or twenty hurt—none of them seriously."⁶

Elder Payne also provided a detailed account of the accident and the later tedious rail ride to Salt Lake City: "It was raining heavily when we started from Norfolk, and so continued during the remainder of the day. The streams of water began to increase rapidly in volume until midnight, when we reached the stone bridge at which the unfortunate accident occurred, four miles east of Lynchburg, Virginia. Questioned as to this catastrophe, Elder Payne proceeded to say: The engine and tender, after passing over the bridge, were thrown from the track on to their sides, and completely wrecked. The engine lay about sixty feet from the track, the tender about thirty feet, and the baggage car forty. The last named was wholly demolished, while the baggage was literally crushed to pieces. The first coach struck the opposite abutment of the bridge, the coach wheeling around and dropping upon its side on the bed of the creek, some thirty feet below. Three of its four sides were mashed up, and the passengers within were violently thrown upon each other in a huddled mass, the seats, racks, luggage, broken glass, etc., being piled upon them. One of the sisters, Mary Evans, aged 32, had her shoulder blade broken; Catherine Evans, her daughter, aged 11, had her leg badly bruised; Margaret Lewis, 22, sustained a similar injury, as did also Sarah Hills, 36, whose foot was likewise hurt; and Frederick Holton, 59, received an injury to the back.



"The next car came in contact with the upper portion of the abutment of the stone bridge, jerking the inmates into the fore end of the car, which had dropped to an angle of some 60 degrees. Adeline Allen, 24, had her left arm broken near the shoulder; Elder L. H. Durant [Durrant] met with a severe bruise on the left leg; some few others escaped with slight abrasions. The third coach remained on the rails.

"The conductor of the train, who was very much excited, shouted to the occupants of the third car to get out as quick as possible, stating that all the people in the first coach had been killed. This announcement, for a few moments, created a great sensation, men, women, and children—most of them but partially dressed—hastily quitting the car. The rain was now pouring down heavily, and some of the unfortunate passengers were up to their waist in water.

"Among the first to alight from the third car was Elder Payne, who, in company with Elder [W. C.] Farnsworth, made immediately for the first car. Not hearing a sound within, Elder Payne picked up a piece of timber which was lying on the ground and broke in one of the windows. Thinking in the darkness—for it was midnight—that another catastrophe had befallen them, the affrighted ones shrieked out, but were soon reassured.

"Elder Davies [Thomas B. Davis], who had charge of the third coach, lost no time after this in obtaining a light, and to the anxious inquiry of Elder Payne as to whether anyone was killed came a welcome answer in the negative. The door of the car was broken down and the prisoners were released from their trying position. The glad intelligence that no lives had been lost soon ran around, and greatly comforted the whole number of the Saints.

"It was at first feared that the baggage master, brakesmen, and fireman had perished in the wreck, but happily all anxiety on this score was soon set at rest. The conductor, directly [after] the accident

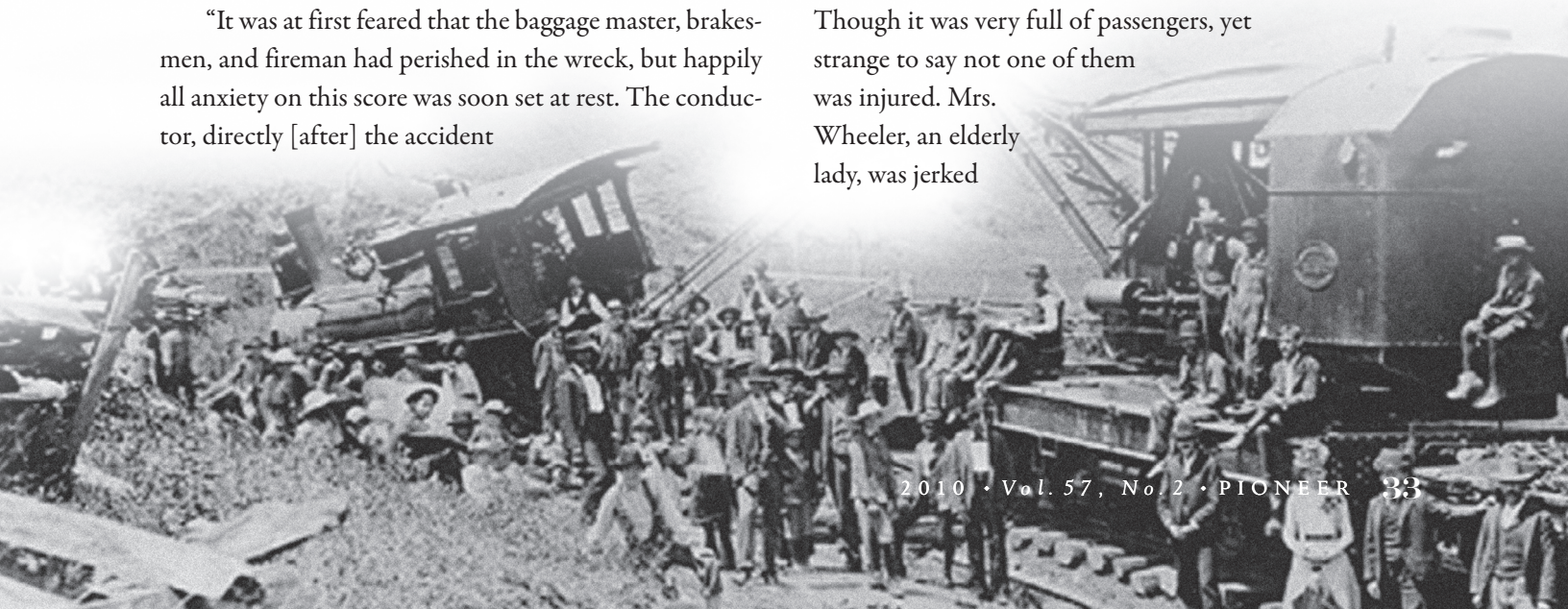
happened, ran and turned the signals against an approaching train.

"The whole of the passengers having alighted, they were obliged to remain out for upwards of two hours, exposed to the elements, many of the women and children being without even shoes and stockings. These, together with wraps and other articles of clothing, had been left in the wrecked cars. Strange to say, however, not one of the company caught the slightest cold.

"The injured were taken every possible care of until their removal elsewhere could be arranged for. Shelter was provided for them at three or four houses adjacent to the scene of the accident, the occupants of the premises giving them every assistance within their power, and preparing food for those in need.

"Meanwhile a special train had been telegraphed for to convey the immigrants westward. Upon its arrival the baggage, or what remained of it, was transferred from the wrecked cars, a hundred or more Negroes and others aiding in the work. Up to this time the baggage, in consequence of its damaged condition, had been under the charge of two men especially deputed to watch over it. The necessary arrangements completed the train started upon its journey. Elder Durant [L. H. Durrant] and Adeline Allen, two of the injured, having been seen by a medical man, were left behind at one of the dwellings before referred to, under the watchful care of Elder John Shelton and Patience Bennett.

"But yet another trouble was in store for the unfortunate immigrants. Just before they arrived at Memphis, Tennessee, they were run into by another train, which had the effect of throwing the end car off the track. Though it was very full of passengers, yet strange to say not one of them was injured. Mrs. Wheeler, an elderly lady, was jerked



from her seat, but in no way hurt. This caused a further delay of quite three hours; but, after all, the detention proved fortunate as it afterwards transpired that shortly before a washout had occurred in several places ahead, and had the train proceeded uninterruptedly on its way serious consequences might have ensued. When the collision happened the immigrant train was going very slowly, but the other one was moving along at a good rate. The occupants of the damaged car were transferred to another which had been brought up from Memphis, upon reaching which place the entire company changed cars and transference of baggage was again made . . . and the remainder of the journey proved uneventful, the company landing safely and well, though tried and weary, in Salt Lake City. The entire trip from Liverpool occupied twenty one days, and the experiences of that journey I shall never forget.”⁷

Surely the emigrating Saints and those who witnessed the accident looked upon this event as one of divine intervention. Perhaps there is another hidden aspect to the story which involves the work of Mormon emigration agents and which seems to have influenced rail safety of Latter-day Saint emigrants throughout the late nineteenth century. This is evidenced from a priesthood blessing given to William C. Staines by Elder Wilford Woodruff shortly before Staines went east to fulfill his assignment as a Mormon emigration agent in New York. Among other things, Elder Woodruff stated the following: “You shall be filled with understanding and nothing shall come in your way, but success shall attend you and you shall be greatly blessed in the emigration in laboring for the benefit of your brothers and sisters. The angels will be round about you; you shall be preserved while attending to this mission and the Lord will open your way in many respects. Whenever you come to a position where all may seem dark, you shall see the way open upon before you. Whenever danger shall lie in your path, whether upon railroads or elsewhere, the Spirit of God shall reveal unto you that danger and you shall escape the same. Whenever it shall be right to make contracts for emigration it shall be clearly made known

to your mind. Your labors will be accepted of the Lord God of Jacob, and you shall be preserved by His powers . . . we say unto you; go forth trusting in the living God; call upon His name; let your prayers ascend to the Lord on behalf of His work, and for the work of Emigration, and the Lord will open your way.”⁸

The way was indeed opened again and again as Latter-day Saints emigrants sailed and railed their way into Utah in the late nineteenth century.⁹ ▀

1 Conway B. Sonne, *Ships, Saints and Mariners: A Maritime Encyclopedia of Mormon Migration 1830–1890* (Salt Lake City: University of Utah Press, 1987), 30–31.

2 Fred E. Woods, “On board the ‘International,’ All joyful and lighthearted,” *The Log of Mystic Seaport*, 51 (Summer 1999):23. This safety record is quite remarkable as evidenced by the fact that between the years 1847 and 1853 alone, there were at least 59 immigrant vessels which sunk crossing the Atlantic (Conway B. Sonne, *Saints on the Seas*).

3 See Fred E. Woods, “Norfolk & Mormon Folk: Latter-day Saint Immigration Through Old Dominion (1887–1890),” *Mormon Historical Studies* 1, no. 1, (Spring 2000): 73–91.

4 *The Public Ledger* vol.27, no.38 (September 16, 1889), 1. A local Lynchburg newspaper reported the following day that four railroad employees were injured and eight passengers from a group of 165 Mormon immigrants. A veteran employee for the Norfolk & Western Railroad, awed by the fact that there was no loss of life in this accident, reported, “it was the most remarkable accident in this respect in his experience” *The Daily Virginia* (September 17, 1889), 1.

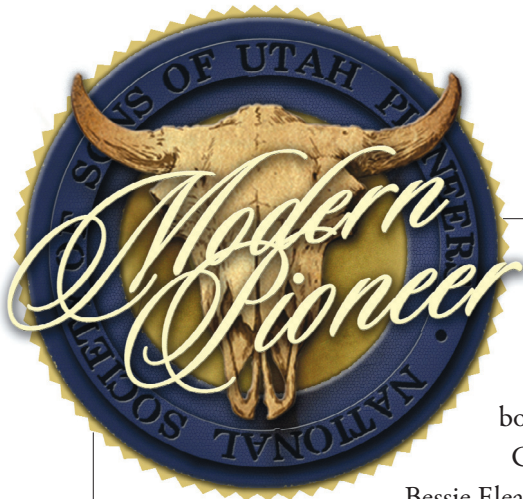
5 [Diary of Daniel Kent Greene] in Kay Gordon, *Daniel Kent Greene: His Life and Times, 1858–1921* (privately printed, 1960), 61.

6 “Accident to an Immigrant Train,” *Deseret Weekly News* 39, no. 13 (September 21, 1889), 3.

7 William P. Payne, “From England to Utah,” *The Latter-day Saints Millennial Star* 51 (October 14, 1889):644–646. The article further noted, “a letter from Lynchburg has been received by Elder Payne, since his arrival here, stating that Elder Durant [L. H. Durrant] and Sister [Adeline] Allen are progressing satisfactorily.”

8 Blessing by Elder Wilford Woodruff to William C. Staines, April 10, 1871, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (MS 7071, item 1).

9 The Mormon emigrants began to use steam vessels as early as 1867. Therefore, the term sailed is used only in a figurative way.



Beverley Taylor Sorenson

Beverley Taylor Sorenson was born in 1924 to Frank Campbell Taylor and Bessie Eleanor Taylor. Beverley is descended from Mormon pioneer stock on both sides of her family. Her grandfathers were both named Taylor, but were from unrelated families.

Beverley's great grandfather on her father's side is John Taylor, the third president of The Church of Jesus Christ of Latter-day Saints. President Taylor is featured in this issue of the *Pioneer* magazine in the article that follows.

Her maternal grandfather was George Hamilton Taylor, bishop of the Salt Lake 14th Ward from 1849 to 1857. Famed Utah artist, Lewis Ramsey, who rendered portraits of many early Church leaders in Utah, painted a portrait of George Hamilton Taylor for the 14th Ward building. When the building was torn down, the painting was about to be destroyed. The Taylor family pulled the painting from the building's rubble pile and today it hangs in the hallway of the Sorenson home.

Beverley is the fifth of six children of Frank and Bessie. Raised in the Sugar House area of Salt Lake City, she attended the Forrest Elementary school, graduated from the East High School and then completed a degree from the University of Utah in 1945. She moved to New York City to teach in a Brooklyn Quaker School. Beverley's passion for the arts began with music as a child. She recalls, "We had a piano in our home and Mom saw to it that we all practiced." Her older sisters, Helen and Virginia, were very talented and taught Beverley to play.

In December 1945 while in New York City, she met the love of her life—James LeVoy Sorenson, a young merchant marine from Rexburg, Idaho. Three dates later he asked Beverley to marry him. The newlywed Sorensons moved to Salt Lake City, where James

devoted his time to developing and patenting biomedical devices, which eventually resulted in the foundation of a large many-faceted financial enterprise. Beverly concentrated on raising their eight children and continued her emphasis on music and the arts, making sure that the children's training included music training in voice and piano.

In her later years, Beverley became concerned that children from all walks of life were losing critical opportunities for personal and academic development because of the decreasing emphasis of education in the arts. Funding constraints and focus on the basic academics had caused administrators to slash arts training. At an age when most people are enjoying the twilight of their lives, Beverley investigated using art to teach across other subjects in innovative elementary schools. After observing successes at some elementary schools, she began investing her personal resources into a campaign to establish arts programs around the state.

Beverley Taylor Sorenson has spent the last 15 years promoting arts education in Utah's elementary schools. She is a determined and effective advocate, strong in her belief that "all children receive the best possible education, an education that includes the arts." The Sorenson Family, through Beverley's Art Works for Kids Foundation, has dedicated \$45 million dollars to support sequential fine



arts instruction for children as well as professional development for teachers statewide.

Because of her unique efforts with Art Works for Kids, she has had a wonderful impact on the understanding and appreciation of art on the children in the State of Utah, probably more than any other individual. Studies have confirmed Beverley's beliefs and convictions that the arts play a vital role in the development of young people's learning abilities, which carries over into their subsequent studies in high school and the university and on into their adult lives. It results in a lifelong advantage; but it is very important that they start very early, even before kindergarten.

She is a model of strength and energy, is more devoted than ever to bringing arts education into every school in Utah.

In July 2008 in Philadelphia the nation's governors honored Beverley Taylor Sorenson as one of eight people recognized nationally for their public service. At the ceremony Governor Jon Huntsman called the Sorensons "perhaps the most generous family in our state." Beverley Sorenson believes a strong arts program will bring up test scores and foster a love of learning that will benefit Utah as a whole.

"Recently I was asked what motivated me to put forth so much effort and money into developing arts education in Utah's elementary schools. My answer was 'because of my love for little children.'"

The foundation's philanthropic efforts will endow professorships and cover one-third of construction costs of the \$30 million Beverley Taylor Sorenson building to be constructed near the Utah Museum of Fine Arts. The building will house a joint venture between the University of Utah's colleges of Education, Science, and Fine Arts.

"When pioneers came across the plains, one of the first things they built was a theater," Beverley says, retelling a bit of Utah lore that's regularly recounted by others among the state's arts advocates. "It gave them courage." Beverley Sorensen is recognized as one of the most courageous modern-day pioneers in the history of Utah. ■

Sources: Excerpts from the Salt Lake Tribune, November 10, 2008 by Brian Maffly and Julie Checkoway.

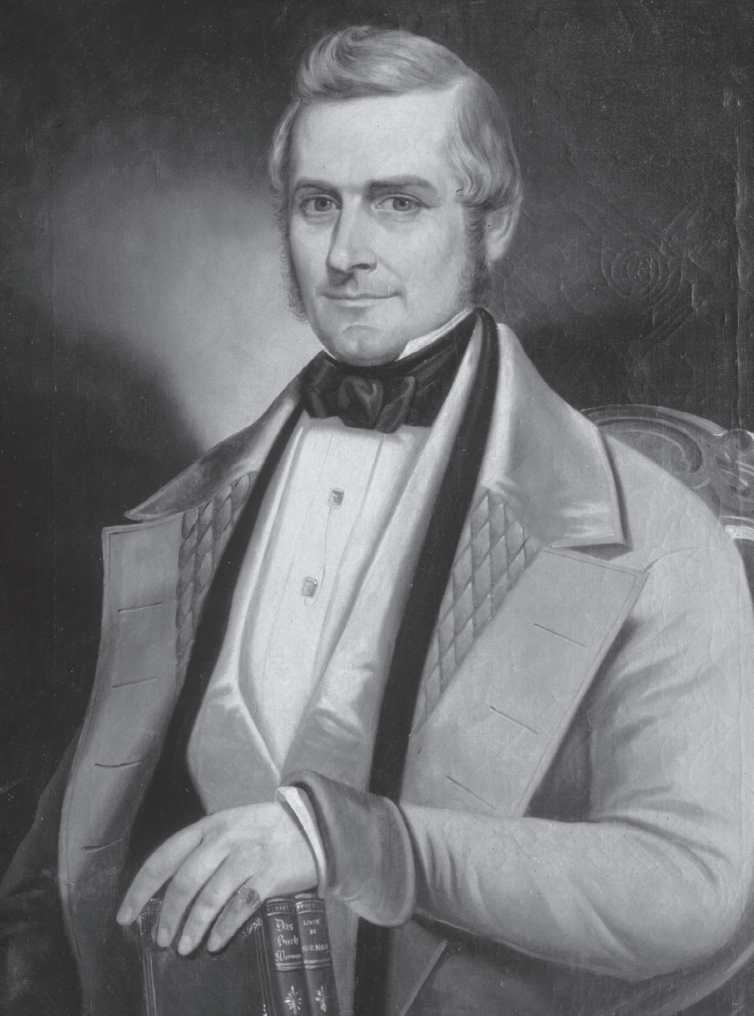
JOHN TAYLOR

Third Prophet of the Church

The foremost man in Utah after the death of Brigham Young was John Taylor, who succeeded Brigham as President of The Church of Jesus Christ of Latter-day Saints. John Taylor was by birth an Englishman; [born in] Milnthorpe, near Lake Windemere, in the county of Westmoreland, Nov. 1, 1808. The son of James Taylor, a government exciseman, and his wife Agnes, a descendant of Richard Whittington, famous in song and story as Lord Mayor of London, young Taylor at the age of 14 became a cooper's apprentice in Liverpool and subsequently learned the turner's trade at Penrith in Cumberland.

His first schooling was at the village of Hale, Westmoreland, where his parents lived on a small estate bequeathed to the head of the house by an uncle. They were members of the Church of England, as was their son, who had been baptized into that church in his infancy. When about 16, yielding to the conviction that the Methodists had more light than the Established Church, he joined them and became a local preacher of that persuasion.

About the year 1830 he emigrated to America, following his parents, who were then residing at Toronto in Upper Canada. There he connected himself with the local Methodist Society. Among the members of that body was Miss Leonora Cannon, daughter of Captain George Cannon, of Peel, Isle of Man, and aunt to George Q. Cannon, the future Apostle. She had come to America as companion to the wife of a Mr. Mason, private secretary of Lord Aylmer, Governor-General of Canada. John Taylor was her class leader; an attachment sprang up between them and in the year 1833 they were married. Mrs. Taylor was a refined and intelligent woman, well educated, witty, and withal beautiful. Her husband had had fewer opportunities, but he was an extensive reader and had acquired a rich fund of general information. He was a close student of the



Bible, well versed in history, an able writer, an eloquent speaker and a skilled debater. Dignified in mien, stalwart in frame, he was courageous, independent, firm as a rock, of blameless life and unwavering integrity. When not filled with serious thoughts, he was brimming with jovial good nature.

John Taylor had not been long in Toronto when he united himself with a number of scholarly gentlemen, sincere seekers after religious truth, who were fasting, praying, and poring over the scriptures, in the hope of receiving fresh light to guide them. The result of their earnest quest was a conviction that something better than was offered by modern Christianity, with which they were all dissatisfied, had been or was about to be revealed for the salvation of humankind.

Such was John Taylor's frame of mind when, early in the year 1836, Parley P. Pratt, one of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, came to the city of Toronto, introducing Mormonism in that part of the country. Prejudiced against the Mormons from the many wild tales and rumors afloat concerning them, John Taylor received

their representative with some reserve and cautiously compared Pratt's teachings with the doctrines of the Bible. Finding to his astonishment that they were the same, with encouragement from Leonora, he gradually overcame his prejudice, and he and his wife were baptized as Latter-day Saints May 9, 1836. Ordained an elder by Apostle Pratt, John Taylor was shortly afterwards set apart by him and Apostle Hyde to preside over the branches of the Church in Upper Canada.

In March 1837, he visited Kirtland, where he first met the Prophet Joseph Smith and was his guest while sojourning there. It was a period of disaffection among leading men of the Church and feelings of intense bitterness prevailed. Attended a meeting in the Temple at which Warren Parrish made a violent attack upon the character of the Prophet, Elder Taylor defended the absent leader and endeavored to pour oil upon the troubled waters. Soon after his return to Canada he was subsequently visited by the Prophet, who ordained him a High Priest.

The following winter he removed to Kirtland, proceeding thence in the general exodus of the Saints to Missouri. Near Columbus, Ohio, he awed into respectful silence and by his tact and eloquence wrung courteous treatment from a mob that had come into a meeting for the purpose of tarring and feathering him. At DeWitt, Carroll Co., Missouri, he and his party, numbering 24, were confronted by an armed mob of one hundred and fifty who after some parleying retired and permitted them to continue on to Far West. He was a witness to the outrages perpetrated by the Missourians upon the new settlers and was a participant in the scenes of peril and disaster ending in the imprisonment of the Prophet and other leaders and the expulsion of the Mormon community from the state. That he bravely and unflinchingly bore his part of the general burden of sorrow and trial we may be sure. John Taylor knew no fear and shirked no responsibility or sacrifice that his duty entailed.

As early as the fall of 1837 he had been told by the Prophet that he would be chosen an Apostle, and at a conference in Far West, Oct. 1838, it was voted that he fill a vacancy in the Quorum of the Twelve. He was

ordained an Apostle under the hands of Brigham Young and Heber C. Kimball.

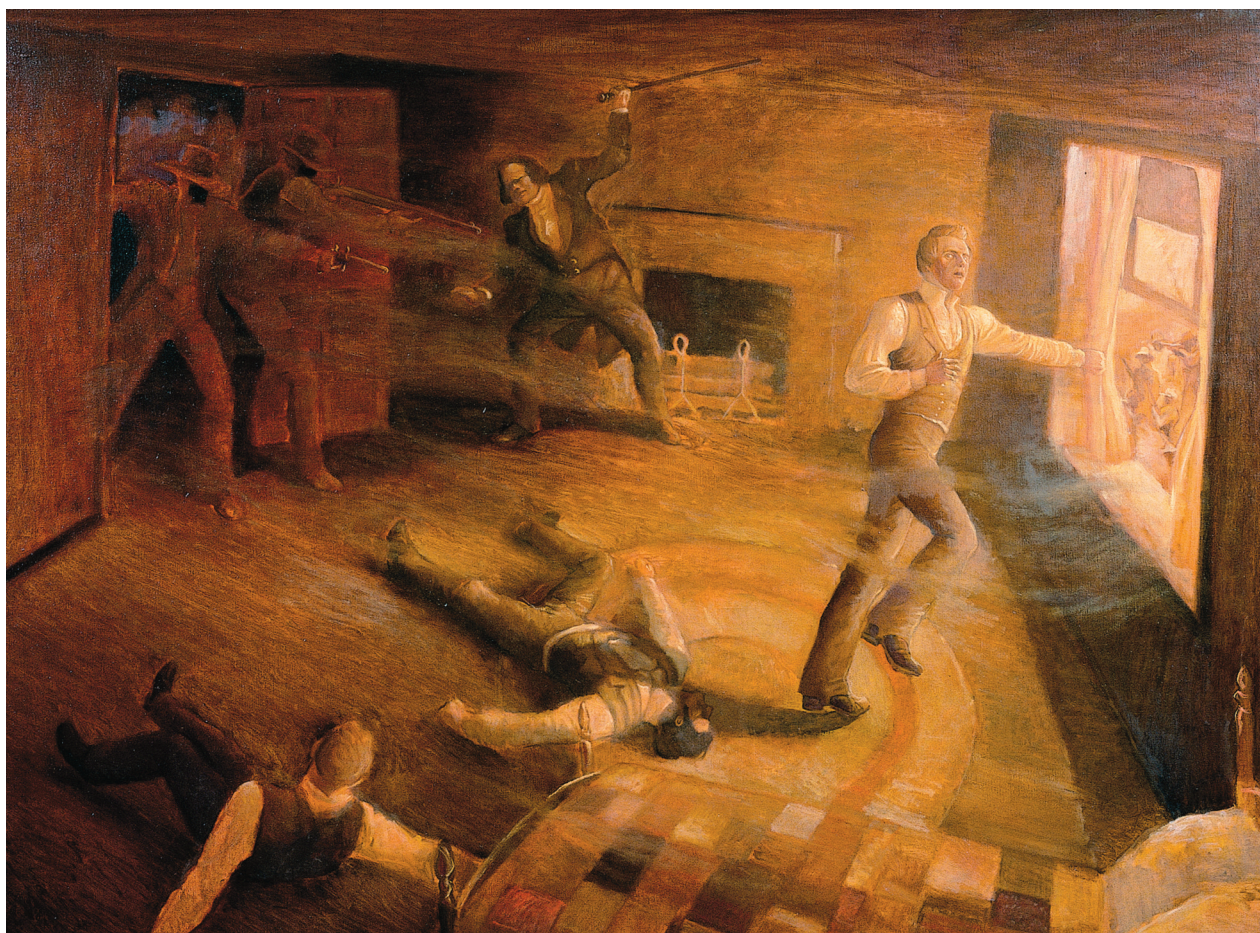
He was among the defenders of Adam-Ondi-Ahman and Far West, and after the imprisonment of the First Presidency he visited them several times in the jail at Liberty. He was one of a committee appointed to memorialize the Missouri Legislature for redress of grievances and was also appointed with Bishop Edward Partridge to draft a similar petition to the general government. He assisted President Young in superintending the exodus of the Saints from Missouri and was with Brigham and others of the Twelve when they made their famous ride from Quincy to Far West, prior to starting upon their mission to Great Britain.

At a council held in Preston with Elder Willard Richards and others in charge of the British Mission, it was decided that Apostle Taylor should labor in Liverpool, with Elder Joseph Fielding to assist him. They immediately began operations in that city, where they gained their first converts. Apostle Taylor was still

in Liverpool when President Brigham Young, with Apostles Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Elder Reuben Hedlock arrived from America. He was appointed one of a committee to select hymns and compile a hymn book for the Latter-day Saints. The choice was a happy one, since John Taylor, as well as Parley P. Pratt, his associate in that work, had poetic tendencies.

He returned to America with President Young and other Apostles, arriving at Nauvoo July 1, 1841. At Nauvoo he was a member of the city council, one of the regents of the university, judge advocate with the rank of colonel in the Nauvoo Legion, associate editor and afterwards chief editor of the *Times and Seasons*. He was also editor and proprietor of the *Nauvoo Neighbor*, in the columns of which paper, in Feb. 1844, he nominated Joseph Smith for the presidency of the United States.

His connection with the press at Nauvoo explains his presence there and at Carthage during the events leading up to and including the murder of Joseph and



Hyrum Smith; all the other Apostles, excepting Willard Richards, the Church Historian, being absent, electioneering in the interest of the Prophet, at the time of his assassination. Prior to the tragedy, in the midst of the troubles threatening Nauvoo, after the destruction of the Expositor press and the placing of the city under martial law, John Taylor and John M. Bernhisel went to Carthage and presented to Governor Ford the true state of affairs. They received from him the most solemn assurances that if the Prophet and his friends would come unarmed to Carthage to be tried, their lives should be protected. Governor Ford pledged his faith and the faith of the State for their safety.

When Joseph and Hyrum, on the 24th of June, set out for Carthage, to surrender themselves as the governor had proposed, John Taylor was one of those who accompanied them, and when they were thrust into jail, he and Willard Richards voluntarily shared their imprisonment. In the afternoon of the fatal 27th, while the four friends sat conversing, Apostle Taylor, outraged by the treatment they had received, said, "Brother Joseph, if you will permit it and say the word, I will have you out of this prison in five hours, if the jail has to come down to do it." His idea was to go to Nauvoo and return with a sufficient force to liberate his friends. But the Prophet would not sanction such a step. The Apostle then sang a hymn to raise their drooping spirits, and soon after the jail was assaulted by the mob who shot to death the Prophet and the Patriarch.

In the midst of the melee Apostle John Taylor stood at the door with a heavy walking stick, beating down the muskets of the assassins that were belching deadly volleys into the room. After Joseph and Hyrum were dead, John Taylor himself was struck by a ball in the left thigh, while preparing to leap from the window whence the Prophet had fallen. Another missile, from the outside, striking his watch, threw him back into the room, and this was all that prevented him from descending upon the bayonets of the mob. In his wounded state he dragged himself under a bedstead that stood near, and while doing so he received three other wounds, one a little below the left knee, one in his left hip, and another in the left forearm and hand. The Prophet's fall from the window drew the

murderers to the yard below, which incident saved the lives of John Taylor and Willard Richards, the latter the only one of the four prisoners who escaped unharmed. As soon as practicable, Apostle Taylor, who had been carried by Doctor Richards for safety into the cell of the prison, was removed to Hamilton's hotel in Carthage and subsequently to Nauvoo.

Accompanied by his family he left that city in the exodus, Feb. 16, 1846. The 17th of June found him at Council Bluffs, from which point, the same summer, he with Parley P. Pratt and Orson Hyde started for Liverpool, to set in order the affairs of the British Mission. He and his associates fully accomplished this and on Feb. 7, 1847, the three Apostles sailed for America and reached Winter Quarters soon after the pioneers left that place.

President Young and other leaders returned to meet Apostles Pratt and Taylor and receive from them not only a report of their mission, but from the latter about two thousand dollars in gold, sent by the British Saints to aid the Church in its migration into the wilderness. Apostle Taylor also brought with him a set of surveying instruments, with which Orson Pratt, a few months later, laid out Salt Lake City.

After the departure of President Young and the pioneers in April, Parley P. Pratt and John Taylor exercised a general superintendency over affairs at Winter Quarters and with Isaac Morley and Newel K. Whitney organized the immigration that crossed the plains that season. It was about June 21 when these Apostles, with six hundred wagons and upwards of fifteen hundred souls, began the journey from the Elk Horn.

John Taylor's division met and feasted the returning pioneers at the upper crossing of the Sweetwater and continuing westward entered Salt Lake valley on Oct. 5. During the following two years he shared the hard experiences common to the lot of the first settlers of this region.

In 1849 he was called to head a mission to France, and in company with Lorenzo Snow, Erastus Snow, and Franklin D. Richards, who were on their way to Italy, Denmark and England, respectively, he set out on Oct. 19 to re-cross the plains. At Boulogne-sur-Mer, where he arrived on June 18, he delivered a course of lectures, wrote

letters to the press, and held a public discussion. He then visited Paris, where he studied French, preached, baptized a few souls, organized a branch and made arrangements for translating the Book of Mormon into the Gallic tongue. In May 1851, he began publishing a monthly periodical, *Etoile du Deseret*. Having held a farewell conference with the French Saints, he went back to England and sailed for home, arriving at Salt Lake City Aug. 20, 1852. He brought with him machinery manufactured in Liverpool for a beet sugar plant,

Two years were spent in Utah and then came a call for him to preside over the Eastern States Mission, to supervise the emigration and publish a paper in the interest of the Mormon cause.

From 1857 to 1876, John Taylor was a member of the Utah Legislature, and for the first five sessions of that period Speaker of the House. From 1868 to 1870 he was probate judge of Utah County. In 1877 he was elected territorial superintendent of schools, and served as such for several years.

The next important event in his history was his elevation to the leadership of the Church, to which he virtually succeeded at the death of President Young, Aug. 29, 1877. He had been for some years President of the Twelve Apostles. He continued to act in that capacity until Oct. 1880, when the First Presidency was again organized, with John Taylor, George Q. Cannon, and Joseph F. Smith. Meantime the Church in 1880 celebrated its jubilee.

In the latter part of Dec. 1881, President Taylor moved into the Gardo House, a stately and beautiful mansion built by President Young and owned by the Church, the use of which as a family residence had been voted to him at the April conference of 1879. His first act after taking up his abode there was to give a New Year's reception to his friends and the general public, about two thousand of whom, Mormons and Gentiles, called upon him, tendered their congratulations, and partook of his hospitality.

It was the calm before the storm. Two months later came the enactment of the Edmunds law, which was later supplemented by the Edmunds-Tucker law, under which most of the property of the Mormon Church was forfeited and escheated to the government.

\$800 REWARD!



JOHN TAYLOR.



GEORGE Q. CANNON.

To be Paid for the Arrest of John Taylor and George Q. Cannon.

The above Reward will be paid for the delivery to me, or for information that will lead to the arrest of

JOHN TAYLOR,

President of the Mormon Church, and

George Q. Cannon,

His Counselor; or

\$500 will be paid for Cannon alone, and \$300 for Taylor.

All Conferences or Letters kept strictly secret.

S. H. GILSON,

22 and 23 Wasatch Building, Salt Lake City.

One of the First Presidency (George Q. Cannon), two of the Apostles (Lorenzo Snow and Francis M. Lyman), and hundreds of other elders—among the most reputable men in the community—were fined and imprisoned, and nearly all the Church leaders were driven into exile.

President Taylor's last appearance in public was on Sunday, Feb. 1, 1885, when he preached his final discourse in the Tabernacle at Salt Lake City. He had just returned from Mexico and California, after a tour through the settlements of the Saints in Arizona. That night he went into retirement and was never again seen in life except by a few trusted friends, most of them his bodyguards or the companions of his exile. He died July 25, 1887, at the home of Thomas F. Rouche, in Kaysville, Davis Co., Utah, a martyr to his religious convictions. His funeral was held four days later, at the Tabernacle in Salt Lake City. ■

This history of John Taylor consists of excerpts from the monumental work, Orson F. Whitney's History of Utah (Salt Lake City: George Q. Cannon & Sons, 1890–1904). Visuals courtesy LDS Church Visual Resource Library.

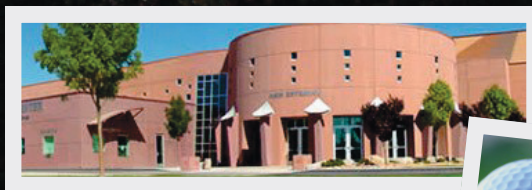


Sons of Utah Pioneers

2010 NATIONAL CONVENTION

St. George, Utah
October 21-23 2010

Headquarters St. George Dixie Center



TOUR #1: Santa Clara, Jacob Hamblin Home, Snow Canyon scenic drive, Pine Valley Chapel, Mountain Meadows Massacre site, Spanish Trail, Gunlock.

TOUR #2: Washington City, Cotton Factory, Harrisburg, Silver Reef Ghost Town, Fort Harmony site, Kolob Fingers, Toquerville, Parley P. Pratt and Dominguez & Escalante Trail.

TOUR #3: Colorado City, Pipe Spring Nat'l Monument, Hurricane Valley, Toquerville, Silver Reef Ghost Town, Harrisburg, Parley P. Pratt Exploration.

TOUR #4: Toquerville Winery & Vineyards, Chief Toquer, Grafton Ghost Town, Hurricane Mesa Test Site, Hurricane Canal.

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Prizes and fun. Shotgun Start 7:30am
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THE PONY EXPRESS

by Bret Harte

*In times of adventure, of battle and song,
When the heralds of victory galloped along,
They spurred their faint steeds, lest the tidings too late
Might change a day's fortune, a throne, or a state.
Though theirs was all honor and glory — no less
Is his, the bold Knight of the Pony Express.
No corselet, no vizor, nor helmet he wears,
No war-stirring trumpet or banner he bears,
But pressing the sinewy flanks of his steed,
Behold the fond missives that bid him "God-speed."
Some ride for ambition, for glory, or less,
"Five dollars an ounce" asks the Pony Express.*

*Trip lightly, trip lightly, just out of the town,
Then canter and canter, o'er upland and down,
Then trot, pony, trot, over upland and hill,
Then gallop, boy, gallop, and galloping still,
Till the ring of each horse-hoof, as forward ye press,
Is lost in the track of the Pony Express.*

*By marshes and meadow, by river and lake,
By upland and lowland, by forest and brake,
By dell and by cañon, by bog and by fen,
By dingle and hollow, by cliff and by glen,
By prairie and desert, and vast wilderness,
At morn, noon, and evening, God speed the Express.*